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MEMOIR OF THE LATE REV. THOMAS COLES, M.A.

BY THE REV. B. S. HALL.

THE memoirs of departed saints are ever dear to surviving relatives and friends; especially the records of Christian ministers whose labours have been abundantly blessed of God in the advancement of his cause; whilst such memorials are read with lively interest by the Christian family at large.

It is with emotions best known to those who have experienced the reciprocation of a David's and a Jonathan's affection, that the writer, after an uninterrupted friendship of thirty-five years, presents a sketch of the life of the late Mr. Coles, who, for nearly forty years, honourably filled the pastoral office over the Baptist church at Bourton-on-the-Water.

Thomas was the youngest son of William and Mary Coles, both pious persons, who resided at the time of his birth, which took place August 31, 1779, at Rowell, in the parish of Hawling, near Winchcombe, Gloucestershire. Before he had entered his second year, death deprived the family of its paternal head, which painful providence occasioned the removal of his widowed mother, with her children, to Bourton, in the spring of 1783. His early years were spent at different schools in the village, where he made considerable progress, but what most distinguished those years were the indications he gave of youthful piety. His mind, it appears, was frequently under serious impressions, and its bent and inclination directed to religion. From occasional entries in his pocket-book, we find that in

the beginning of the year 1790, when under the age of eleven, he began to take somewhat extended notes of the sermons delivered by his universally revered and much beloved minister, the Rev. Benjamin Beddome. This practice he continued for five years, and the last sermon thus taken down was the last the venerable pastor preached; August 23, 1795, from Hosea v. 6.

For three years prior to the death of Mr. Beddome, this young disciple was accustomed to read at the weekly prayer-meetings, with much profit to those who attended, the fragments he had gathered from the rich stores of spiritual knowledge, which on the Sabbath had been publicly imparted. Nor was there anything forward, or assuming, in this. Those who knew him best, in after life, can readily conceive that he was actuated by the purest motives, and much encouraged in the undertaking by the desire of the friends, who were gratified by the correctness of his notes, and pleased to foster such hopeful appearances in one so young. On the 2nd of August, 1795, one month before the translation of the aged Elijah to his eternal reward, this youthful Elisha, on whom the mantle was wisely ordained by providence at a subsequent period to fall, gave in his experience to the Christian church.

Many pleasing extracts from the statement he delivered at that interesting period of his life, might be made did our limits admit. "Janeway's Token for Children," given him when a child,

appears to have been very useful in producing a sense of his condition as a sinner; whilst he mentions "Erskine's Gospel Sonnets," and "Doddridge's Rise and Progress," as affording greater light in the discovery of his helplessness, and in leading him to embrace the only way of salvation.

The following memorandum in the church book, written by Mr. Beddome, and pinned to the final page of his entries in that book, where it has continued to the present time, will be read with interest, especially when we consider it was the last, and that in a few days afterwards the pastor was no more on earth. "August 2, 1795.—Master Thomas Coles gave in his experience to the church, and was universally approved; on the 9th, at his own and the church's request, Mr. Francis baptized him, with several others, at Shortwood, and he partook of the Lord's Supper there in the afternoon. His reception into the church at Bourton was recognized, and the right hand of fellowship given him on the 16th."

Mr. Coles was evidently a youth of much promise, the "love of Christ was shed abroad in his heart," and he felt its predominating influence. There appears to have been from his earliest years an expectation of entering the ministry, probably both on his own part and that of his friends. Whether he accustomed himself to any particular course of study at this time, beyond the continuation of his classical studies, under the late Rev. Wm. Wilkins, who kindly assisted him after his connexion with Mr. Collett's school, and the diligent reading of religious works, in prospect of the ministry, it is not easy to ascertain. That he possessed an eager thirst for knowledge is apparent, from his manuscripts of early prose and verse composition, together with two or three common-place books, containing extracts from a considerable range of authors, chiefly religious, schemes of sermons, synopses, chronological notes, &c., &c., written in this year.

Many of his Christian friends had, it appears, often requested him to exercise his talents among them as a preacher, previously to his going to Bristol Academy; on one occasion only he complied; which he states was opposite to his inclination, feeling conscious of his youthfulness and inexperience.

Following the leadings of divine pro-

vidence, and the advice of judicious friends, he entered the Academy on the 24th of August, 1795. This was a new era in his life. His diligence was great, and he highly prized the advantages which were afforded him. Dr. Ryland was president, the Rev. Joseph Hughes tutor; and such was the respect and affection they entertained for him, that they soon commenced a friendship with him on equal and intimate terms, which continued until death removed these valuable men. His first sermon was preached at Fishponds, Nov. 8, 1795, from Luke xv. 2.

The following extract from his journal, written at the close of this year, shows us, that his diversified studies and new associates had not weakened his regard to personal religion, or diverted his mind from the important object he had in view.

"I have this year added to my sins, and have had great additions to my mercies. Oh, were I sufficiently humbled for the one, and thankful for the other! I have made a profession of religion. Lord, enable me to 'walk as becometh the gospel of Christ,' with all well-pleasing. I have entered upon the work of the ministry; the Lord assist me in that great and arduous work."

In the summer vacation of 1796, Mr. Coles visited his mother and friends at Bourton, where he preached three times, and received from the church its sanction to proclaim the glad tidings of salvation wherever providence might call him. Other places, in the neighbourhood and at a distance, were supplied by him.

The following year, an opportunity being afforded him of completing his studies at Marischal College, Aberdeen, on Dr. Ward's exhibition, he, with the advice of his tutors, and the approbation of the Committee, finally left Bristol the next recess.

Several months elapsed, previous to his departure for Scotland, which were profitably and usefully spent, part of the time at Battersea, with his attached friend, Mr. Hughes, at whose ordination he was present on the 19th of June, and the remaining part at Bourton. His fervency and zeal in the extension of the Redeemer's kingdom evidently burst forth during his stay at the latter place; hence, in a letter to a fellow-student, he says, "Think not, my friend, that I have at all forgotten or given up the idea of

village preaching in this neighbourhood. I came to Bourton, I think I may say, full of religion and the warmest desires for the spread of Christ's interests and kingdom; and I hope I have inflamed the hearts of many here. . . . Affairs as to the church are, I trust, on the mending hand; but, oh, what a revival is there among the younger part! so many young men so frequently assembling in prayer and experience meetings, oh, it would do your soul good to see! and most of these brought within these two or three years past to the knowledge of the truth; some, more recently than this, who before were bigoted and openly reprobate. Blessed be my dear Saviour! among other instruments I hope he has used me. I mention these things to you, because I well know how you rejoice at any glad tidings of our Immanuel's kingdom."

The period drawing near for the commencement of the session at Aberdeen, our friend preached his farewell sermon at Bourton, Sept. 24, 1797, from Exodus xxxiii. 15; words truly descriptive of the feelings of his mind on leaving his beloved family and endeared Christian friends. He reached Aberdeen on the 20th of October, and immediately entered his new sphere of action and duty. Here he evidently experienced difficulties in carrying out the warmest wishes of his heart. This is apparent, from the following extract taken from his diary: "My situation at Aberdeen is in many respects a perilous one. Lord, preserve me. Oh, may I not become languid and cold. Keep my heart warm in thy cause; may I continually pray for the prosperity of religion throughout all the earth. May I be devising schemes for thy glory. Lord, teach me; and, if I can, may I be permitted to speak a word for my Saviour. 'His name is like ointment poured forth.'"

The writer would not be doing justice to the memory of his friend were he not to notice the singleness of purpose Mr. Coles maintained with reference to ministerial preparation, in the midst of the great variety of studies in a Scotch university; and the readiness he always showed, although much attached to his college pursuits, and anxious to continue them, even after he had graduated, to subordinate everything to his zeal for practical usefulness.

One of the plans he felt anxious to prosecute, was the spiritual instruction

of the children whom he found grossly ignorant of divine things. In this "labour of love" he was much assisted by the late Mr. Hey, of Bristol, who was then on a visit to Aberdeen. Arrangements were made for a public meeting of parents and children on the 31st of December, to whom an affectionate and judicious address was given, and the children who had arrived at the age of eight, invited to attend every sabbath evening, for the sole purpose of religious instruction. The children were to read, or repeat from memory, portions of scripture appointed the week before; questions followed tending to impress the mind as to the meaning of these portions; then, the shorter Catechism with proofs, a concise address, and the whole concluded with praise and prayer.

Another extract from his diary, written at this time, will show the fervour with which he entered on this arduous but successful undertaking:—"Went with Mr. Hey to the Sunday school; opened it comfortably; many attended. God will bless it. Lord, give me ability for the great work; make me an instrument in converting some poor souls to thyself, and to thee shall be all the praise."

The benefits resulting were great, and clearly show that the great Head of the church took delight in the labours of his servant. In a letter to his mother he thus writes—"Our sabbath evening schools flourish exceedingly, and increase in number. I trust they have been blessed to the real conversion of several children, as well as to the outward reformation of all. Last night I had I believe the sixth child, who came to me to converse about the great concerns of his soul, under deep anxiety of mind, saying, 'What must I do to be saved?'"

It must have been peculiarly delightful to the subject of this memoir, on his visit to Scotland in 1821, on behalf of the Baptist Mission, to find the schools he had established when at college in a prosperous condition, and to hear of several instances of spiritual benefit arising from them of which he had not been previously acquainted.

Some of these children, subsequently, filled useful and important stations in society; one, at least, became a minister, and still lives to unfurl the banners of the cross in this country.

The death of his brother John, who resided in London, and to whom he was

much attached, after a few days' severe illness at the beginning of this year, very much affected him, which is evident from the letters he wrote at the time to his family and friends; whilst this painful providence had a beneficial tendency in stimulating his ardour in the Redeemer's cause.

His exertions were not confined to the rising generation; the adult population in the villages around had a proportionate share of his labours. A few sentences from a letter to his mother, dated July 6, will show the energy with which he prosecuted this new undertaking: "You have heard, I suppose, that I have attempted speaking for Jesus in the dark villages around us; blessed be his name, I hope he influenced me to undertake it, and that he has assisted me in it, given me encouragement, and will crown it with success. For upwards of two months past, I have preached on a sabbath morning, to large, attentive, and affected congregations, in the adjacent villages, encouraged by the presence, and attended by the prayers, of many friends. Oh, it is a delightful employ, when Christ himself is there also! We have generally from five to eight hundred people, at a moderate calculation, and poor souls receive the word with joy. We have opposition and enemies, but less than might have been expected, and, while 'not many rich, and mighty, and noble, are called, the poor rejoice that to them the gospel is preached.'

It must be evident to the reader, that it was only by extraordinary exertions the studies of our friend were not seriously retarded at this time; that this was not the case is apparent from his college testimonials, of which there are several very strong ones. Nor was his lively and disinterested zeal unnoticed by the friends of the Redeemer. In the *Missionary Magazine*, for 1798, a favourable account is given of the labours of himself and his companion.

In June, 1799, an unexpected opportunity was presented these zealous champions for the truth, of accompanying the late Rev. Rowland Hill, on a missionary tour, through different parts of Scotland. An interesting account of this journey was sent to Mr. Hughes, but it is too long for insertion.

Such was the esteem in which Mr. Coles was held by many in England, that his return was anticipated with

much pleasure and solicitude. Intimations were frequently given him of spheres of usefulness in his own country, whilst earnest entreaties were made to visit certain portions of the church on his arrival. The late Mr. Pearce, of Birmingham, repeatedly wrote to him on this subject, expressing his earnest desire that he would become his colleague; and, on the death of this estimable man, he received several letters from the church, requesting a visit from him. So importunate were the Birmingham friends that they gave him no rest until he promised to accede to their request.

Having taken his degree of M.A. in April, 1800, Mr. Coles left Aberdeen with the full intention of spending twelve months at Edinburgh, which design would have been put into execution, had not the state of his health prevented. After spending a short period under his maternal roof, he proceeded in June to Birmingham, where he stayed until the latter end of August. To a friend he thus states the result of his visit. "I left Birmingham on the 30th of August. I found the people throughout the whole of my time very friendly and affectionate, and they have given me a unanimous invitation to return for nine months, willing if I still determine to go to Edinburgh, to wait until the expiration of that period; but I have for a considerable time been in a weak and languid state of health, and very frequently unfit either for studies or bodily exertion."

To his brother he thus expresses himself when at Birmingham, in reference to the weight of duty devolving upon him. "If you reflect on three sermons every sabbath, a prayer-meeting Monday evening, sermon Tuesday evening, a sermon at villages five or six miles out, on Wednesday evening, prayer-meeting and exhortation, if convenient, Friday, besides attending funerals, visiting friends, &c., &c.; methinks, you will be glad to hear that I think of leaving very soon."

Subsequent letters state his decision as to Edinburgh and Birmingham; the former declined, owing to his debilitated health, and in reference to the latter he thus writes: "I have been obliged to put a negative on Birmingham. It was the uniform opinion of all who best know my constitution, that it was inadequate to such a station. May the Lord

bless and supply them. I feel much for them, and scarcely hope to meet with a people to whom I shall be more attached, or with whom I shall be more happy, had providence permitted I might have been among them."

Still the warm-hearted, loving friends at Birmingham would not lose sight of him, for when they heard of the re-establishment of his health they repeated their application. Possibly they carried their entreaties too far, in almost forcing upon a young man under twenty-one such heavy duties, and so responsible a situation, especially when but just recovered from indisposition. In the autumn of this year, Mr. Coles received from his friends at Bourton many intimations of their wishes relative to his becoming the successor of Mr. Beddome, which he at that time thought it his duty entirely to discourage. Having spent a few weeks with his mother, in the following December, he complied with the earnest request of Mr. Booth, in taking a share of the services connected with the church in Prescot Street, London. Here his prospects of comfort and usefulness were great. Many looked on him as their future minister, while they rejoiced in the unanimity which subsisted between the venerable pastor and his youthful colleague. He subsequently received a unanimous invitation to become assistant-preacher to Mr. Booth, which he cordially accepted.

How eventful was this period in the history of our departed brother! The church at Bourton, it is stated in the advertisement prefixed to his ordination service, "followed him with importunate solicitations, and in order to give additional weight to their application they addressed a letter to the church at Goodman's-fields, in which they thus urged their request—'We have lost our pastor, and have long been as sheep without a shepherd. We earnestly wish for the revival of religion among us. Our desires and expectations were turned to our brother Coles, now labouring with you. Here he was first awakened to the knowledge of that salvation which he has devoted his life to extend and promote. He is known and beloved by us all, and we regard him as the person who under providence is the most likely to revive us, to consolidate our affectionate intercourse, and to advance the kingdom of Christ in this place. We entreat you, brethren, to gratify our

hopes by suspending your claims, and allowing our invitation to have its full and free effect on our brother's mind.'"

To this pressing solicitation, an affectionate answer was sent by the church in Goodman's-fields, which shows the feelings of the pastor and his people, in sacrificing their own wishes to the happiness and prosperity of their Christian brethren. It would have afforded pleasure to the compiler of this memoir, to have inserted the whole letter, had he not considered it too long. The following resolution will discover the purport of it. "Moved and resolved, That as we entertain a Christian sympathy for the church at Bourton under the peculiarly afflictive circumstances which have attended it, and in various respects yet continue, we will not urge Mr. Coles's connexion with us as a bar to his removal, provided he himself be satisfied that the leadings of providence direct him to another situation. The concern, however, that we should feel at such an event could be compensated by nothing short of a well grounded persuasion, that the interests of our divine Master would be more essentially promoted thereby."

This kind and affectionate relinquishment of the connexion, doubtless afforded much relief to Mr. Coles, who was then at liberty to be guided by the feelings of his own mind, and to investigate more fully the statements which had been made to him, in regard to Bourton. His ultimate acceptance of the invitation clearly proves that his own feelings, and the advice of his best friends, preponderated in favour of this step. His ordination took place Nov. 17, 1801. Dr. Ryland delivered the charge, Mr. Hinton of Oxford preached to the people, and Messrs. Mann, Butterworth, E. Smith, and T. Smith, engaged in the other parts of the service.

The prospects of Mr. Coles were cheering, and beyond his expectations discords in the church were buried, and the people looked to him, under a divine blessing, as their only hope of producing permanent peace and prosperity. He felt himself to be really at home, and in the circle of his own people.

A few months after his ordination he was united in marriage with the eldest daughter of the late Thomas Kyte, Esq., with whom a correspondence had been maintained for several years. This happy event took place on the 28th of January

1802 : and proved a source of mutual satisfaction and comfort for a period of thirty-four years. This year was one of much prosperity in his own soul, and in the church. In May he baptized three persons; and in the following September fourteen others were added to the number of believers; among these were three of his near and dear relatives. "Guess," says he, in a letter to his friend, Mr. Page, "at my feelings, if you can do it, at baptizing at the same time a wife, a sister, and a brother; a circumstance which, perhaps, very seldom occurs to a minister. God was with us of a truth, smiles of gratitude and joy appeared on every face."

In the same letter he adds, "I have witnessed pleasing instances lately, in which the word of God has been rendered effectual through my instrumentality. Oh, what a mercy!—what a rich reward! Let us, my dear brother, rejoice together; and, while we rise high in gratitude, may we sink deep in humility. The Lord accompany our feeble efforts with growing success, and be all the glory his, through Jesus Christ, our dear Redeemer!"

The formation of "An Association of Baptist Congregational Churches for Oxfordshire and the Counties adjacent," of which Mr. Coles was the active and indefatigable Secretary from its commencement, to the termination of his valuable life, was effected at a public meeting held at Bourton in the autumn of this year. In this, he felt a lively interest, and was permitted to witness many beneficial results, through successive years, arising from it. Although the writer is no longer in connexion with that association, yet he feels confident in saying, that the loss of such a man is no common loss.

The Oxfordshire Auxiliary to the Baptist Home Missionary Society, which was formed some few years afterwards, was greatly fostered by the care and unremitting efforts of our friend, in the prosperity and extension of which he expended much time and labour. Nor was he less interested in foreign missions. In 1811 he visited London, in connexion with the late Robert Hall, at the earnest request of the Baptist Missionary Society, to preach and collect for its funds; and, in 1821, in company with the late Mr. Page, he went to Scotland, preaching at Newcastle, Glasgow, Paisley, Edinburgh, Aberdeen, &c., for the

same object. Allusion having been made to this visit, in regard to the schools he established when at college, it will not be uninteresting to insert the following from his diary.

"At Aberdeen the general state of things is more favourable than it was. The sabbath schools are still well supported, and several new meeting-houses, where the gospel is preached, have been erected. With regard to our own labours and connexions there, comparatively few of those who had arrived at years of maturity, have died; while the mortality among our scholars has been considerable. A goodly number of these have died in the faith: many others who we trust were brought to the knowledge of the truth by our ministry, continue to wear well; some have disappointed our hopes, but the generality of them have turned out good characters. We have had much joy from many others, who appear to have received good from our poor, feeble exertions. The work then commenced has continued, while we have derived great encouragement from finding fruit which we should never have known of but for our visit. We fondly hope that, through the blessing of God, our occasional labours have been the means of reviving old impressions and making new ones."

The services of our friend at ordinations, anniversaries, and public meetings, in his own immediate neighbourhood and at a distance, were frequently in requisition, while his engagements at home were accompanied by the divine blessing.

In a letter to a friend he says—"I bless God that apparently there has been scarcely a year of my ministry but some good has been done, some soul converted to God, or evincing pleasing tokens of it. Two young friends, whom I baptized in June, were very encouraging instances of this; they were not the first, nor are, I trust, the last. When in a proper spirit, I feel that instead of complaining that I have so little success, I have abundant cause for wonder that I have any."

In 1821 he adopted the plan of expository lectures on the sabbath mornings, which were very acceptable and profitable to his congregation. "The study of the scriptures," he remarks in a letter to a brother minister, "never gave me so much delight and satisfaction. There is a peculiar advantage, I think, in adopting this method of public instruc-

tion, after being twenty years with a people, since it may be hoped that some desirable degree of knowledge and experience, previously acquired, may be found of service in such exercises, and since it enables even a common mind, like mine, to bring forth things new and old."

The correspondence of Mr. Coles during his pastorate at Bourton was very extensive. Many friends in England and Scotland enjoyed this privilege, and some have, doubtless, since his death re-perused their epistles with painful emotions, arising from the reflection that the writer of them was no more. The extended knowledge he possessed of men and things, combined with much spirituality of mind, rendered his correspondence truly valuable.

So greatly was he respected and beloved, that his advice was eagerly sought by his brethren, and incalculable good in many instances, has followed his prudent counsel. The apostle's language might have been adopted by him, "Beside those things that are without, that which cometh upon me daily, the care of all the churches."

It cannot be considered strange, that in the course of so many years' connexion with one church, circumstances should have arisen productive of uneasiness to the mind of our friend, and sometimes leading him to entertain thoughts of a removal. His feelings were sensibly alive to any indications of indifference and party spirit, and such indications were more than once given him. We do not wonder, therefore, that he was ready at such times to infer, that the path of duty was a separation; yet we cannot but admire the overruling hand of providence, in regard to many apparently little circumstances connected with these periods which concurred to prolong his stay at Bourton. And it is pleasing and satisfactory to know that many of his latter years were not thus embittered, but, on the contrary, invigorated and cheered by the cordiality and zealous co-operation of all his friends.

His personal and family trials were great. He might well have said with the prophet Jeremiah, "I am the man that hath seen affliction." Though of a robust constitution, he was frequently the subject of nervous affections, which at seasons almost incapacitated him for duty. In reference to these he made the following entry in his diary. "It is

my mind, I am persuaded, that chiefly affects my body in the first place, and then they mutually act on each other. I greatly want far more stability, composure, and fortitude of mind; this would have a most happy influence on my body."

In a letter to the writer in 1832, he says—"I have still to sigh and cry for the *spirit* of my office, for more if I have any at all, as so impressively described in 'Bridges' Christian Ministry,' which I hope I feel an invaluable *vade mecum*: it touches all points, and often touches me to the quick. Still I have known (and lately) some moments of seasonable and proportionate—oh, may it not be deceptive—consolation; without which, I must not only have been perplexed, but in despair, not only cast down, but destroyed." He appears at a later period of his life to have been much less under the influence of these painful emotions.

In addition to the bereavement of his brother during his stay at Aberdeen, he was called to follow to the tomb, in 1804, the remains of his honoured mother; in 1809 and 1811, two of his children, who died in infancy; in 1814, his brother Job; in 1826, his eldest son; in 1834, his only daughter; in 1836, his beloved partner; and, in 1839, his third son, Frederic.

An extract from a letter to his sister, dated March 14, 1836, will show the respect in which he held the memory of his mother, after the lapse of many years. "The above date will remind you, that this very day two and thirty years ago, our dear and honoured mother went to glory, with this passage on her dying lips, Acts xxvii. 44, 'Some on boards, and some on broken pieces of the ship; and so it came to pass, that they escaped all safe to land.' And each of us can and does say,

'Many days have passed since then,' &c."

The death of his daughter was most acutely felt, especially by the partner of his youth, whose constitution from that time evidently declined. His own feelings under this trying dispensation are thus expressed in his diary, after recording some of the last expressions and sufferings of his child: "This is a most trying and affecting stroke to us all, and to her bereaved mother above all. Oh, may it be mercy mingled with judgment, and may all who survive feel perma-

nently that the stroke is truly and abundantly sanctified."

His painful anticipations in regard to his endeared companion, which were so soon to be realized, are most affectingly alluded to in the letter to his sister from which an extract has been made. "I am grieved and pained at heart, beyond what my tongue or pen can describe, that my dear and invaluable partner, who has been my wise counsellor and only friend since the death of my dear mother, is gradually sinking in consumption, brought on by inconsolable grief for her beloved and only daughter, whom she is now evidently following to the grave. I know you do and will pray for me, in the approach of this greatest and sorest of all my bereavements, as I have ever done, daily, for you and yours. Indeed, I should faint in this day of adversity, and sink in despair, were it not for that precious promise, 'As thy day, thy strength shall be also.'"

The promise was indeed verified, when this heavy trial, the greatest of all in the painful succession, actually came. He felt it most acutely, and fears were entertained by himself, and some of his friends, that he must have left the post he had so long and honourably filled. His spirits in the course of time rallied, and, with increased devotedness to his Master's work, he continued to labour in his long accustomed sphere.

Another dispensation awaited him; his sorrowing heart was soon called to bleed afresh, in consequence of the illness and death of his son. Much consolation was afforded to his mind, under this providence, especially by the delightful evidences which were given by the youth of the power and enjoyment of religion. In a letter to the writer, dated August 12, 1839, he says, "The last month has been to me a most trying one, and yet a most merciful one, far more affecting than afflictive, since the reasons for devout gratitude and heartfelt joy have far more than counterbalanced the sorrows of this renewed bereavement. The simplicity and entireness of his reliance on the cross of Christ only, and on the divine atonement for sin, could alone account for that almost uninterrupted 'peace and joy in believing' experienced by my dear child, while it also inspired patience under the severest pressure of protracted affliction, and fortitude in meeting the last enemy, who was regarded as a stingless, conquered foe." How many

changes in his church and congregation did our friend also witness during the lengthened period of his pastorate among them: how many friends did he consign to the "house appointed for all living!" Only one remains who was a member when he took charge of it in 1801.

The last years of his life were most vigorously spent in the Redeemer's service; the sphere of his activity had increased, and the importance of it had become more evident and acknowledged. The people of his charge were refreshed from sabbath to sabbath by his ministrations, many were "inquiring the way to Zion," and much good was effected by his instrumentality in the village and neighbourhood; while he was ready in every direction to facilitate the advancement of the cause by his personal exertions and epistolary communications. His unexpected removal at such a period was a mysterious dispensation, and many, doubtless, of his church and friends, who survive, find it difficult to say, with full conviction, "Just and true are thy ways, thou King of saints."

In February of the past year, he had a severe attack of erysipelas in his head and face, which might have proved fatal but for the judicious treatment of his medical friend. That he was apprehensive of this is evident from the observations he made to a neighbouring minister, Mr. Hirons of Milton, who supplied his pulpit one of the sabbaths during his illness. "I see so much," said he, "of the vanity of the world and the glory of Christ, that I would far more willingly die than recover, except some little more work remains for me to do." From this attack he perfectly recovered, and in a letter of the 26th of July says, "My own health, through great mercy, was never better."

Little did any of his friends imagine, on the sabbath morning of the sixth of September, when he administered the ordinance of baptism to fifteen persons, that after that day they should see his face, and hear his voice, no more. Four days before, in a letter to a valued friend at Camberwell, he had expressed himself in reference to this engagement thus: "Should I feel as I usually have felt on such solemn and delightful occasions, instead of the administration of the ordinance being fatiguing, I shall only wish there were double the number. Still, strength of body and mind is necessary, and I know you will specially intercede that I may have both.

Friend Hiorns will assist me in the devotional parts of the services; and we shall unite in giving all the glory to the great Lord of the harvest, in thus offering up to him some sheaves he has allowed us to gather, in the hope that they may all be presented to him, eventually accepted and acknowledged, in the final harvest of the world." In the execution of this service he evidently took a severe cold, which settled in his right leg. Dr. Stenson, who promptly attended him throughout the whole of his indisposition, and to whom his surviving family feel the greatest obligations for his kind and unremitting attentions in all their afflictions, thus writes in a letter to the writer of this memorial, "Ask you me, as his medical attendant, the occasional cause of death, I unhesitatingly say, that it was by baptizing many persons in an unnatural, and, with his temperament, hazardous way, namely, after vigorously and impressively addressing a concourse of people bordering on the river's edge for half an hour, to the production of extreme heat and perspiration, he then and thus descended into the cold water, with a mackintosh dress on, up to his loins, to prevent the admission of water, which occasioned, I conceive, a condensation of the moisture into intense cold, in the most hurtful form, so that he was surrounded, as it were, with a coat of ice up to his loins. On coming out of the water he complained of deadly cold (to use his own expression), no subsequent glow, as always felt heretofore. He preached in the morning, and administered the Lord's supper; preached again in the evening, evidently lame in ascending the pulpit, crippled in leaving it, and never more to approach it. I saw him the next morning, after a distressing night of spasms of the right leg, and violent inflammation of the same, rapidly advancing to deep-seated and extensive suppuration, which was speedily followed, by distressing spasms of the bladder and the other leg; and, what is remarkable, all that the dress encompassed was affected with violent spasms, and *no part above it*. These symptoms fearfully augmenting, in spite of remedies, eventually induced symptoms of irritation, of which he died."

Our beloved brother, during the whole of his painful affliction, seemed wholly unconscious that his "sickness was unto death;" hence, on the day before his departure, he said to Dr. S. "Are you ap-

prehensive?" and when the doctor firmly replied, "Yes, assuredly, you are in great danger," he answered, "Oh, no; I shall not die this time."

He had often during his life spoken of the pleasure of dying suddenly, and the change was evidently, in a great degree, unexpected. "Such were his agonizing sufferings," says the doctor, who kindly attended him to the last, "that he could utter but little, and that little most interruptedly. All I could hear him say was, 'Oh, thankful that it is a finished work, a finished salvation,

'A guilty, weak, and helpless worm,
On thy kind arms I fall,' &c.

In fact, he was so absorbed in suffering that he was unable to listen to others, or engage himself in religious exercises. The last twenty-four hours were comparatively easy, and the extinguishing of life like a dying taper. I never witnessed a person suffering more torture from spasms (not even in tetanus) all directly and evidently in a specially ordained and religious service (Rom. xi. 33); but by executing it in an unnatural way. One would hope that such a well-marked instance will be a caution to all future baptizers."

On the 23rd of September our friend became a corpse; and on the following Monday his remains were interred in the grave yard attached to the chapel, with those of his beloved relatives, who were "not lost, but gone before." Mr. Hirons, and Mr. Taylor, of Shipston, engaged in the service. Mr. T. preached the funeral sermon, from Zech. i. 5, "Your fathers, where are they? and the prophets, do they live for ever?"

Mr. Coles, as a man, was greatly respected by all denominations throughout the whole of his life: his conduct was irreproachable. He was a distinguished blessing to the village where he so long resided. As a Christian, exemplary—as a minister, popular. His sermons were always good—his manner of delivery variable—his prayers eminent for spirituality and diversity. As a friend, wise and judicious—adhesive to old attachments—in conversation, sensible and interesting. He was methodical in all his arrangements, hence the accurate account he kept of the number of sermons he preached, the last being entered, amounting to 6,453. May his mantle fall on a successor, who shall follow him so far as he followed Christ.

Shefford, March 17.

2 E

ESSAYS FOR THE TIMES.

No. I.—PUSEYISM AND THE THIRTY-NINE ARTICLES.

"A word spoken in season how good it is." There is a time to be silent, and a time to speak out; to do anything effectually we must do it seasonably. This the authors of the celebrated Oxford Tracts perceived; and believing that the existing circumstances of the Church of England called for efforts of a peculiar kind, they denominated those publications which were to be the vehicle of their sentiments, and their principal mode, at least for the present, of acting on the public mind, *Tracts for the Times*.

The appearance of these tracts, and the results which have followed, constitute an epoch in the ecclesiastical history of these realms, and present, as far as the English Church is concerned, together with its cognate branches in our colonies, a remarkable feature in "the signs of the times." It cannot therefore be improper, and it seems especially seasonable, to direct attention to this subject; and for this reason the present paper, which may perhaps be followed by others, may not be inappropriately termed an Essay for the Times.

That there have been men in the Church of England, ever since the Reformation, and men of name and influence, who have had a strong leaning towards Roman Catholic peculiarities, is a fact which is well known; but, after the sharp struggle occasioned by the royal efforts to restore Popish ascendancy, which terminated in the dethronement of James II., and the consequent accession of William of Holland, these men constituted no formidable party, and their opinions were seldom advanced with much publicity, or received with much attention. The Church of England then stood forward as eminently Protestant, and her zealous friends were not backward in proclaiming her "the bulwark of the Protestant religion." Under the great revival of religion which followed the labours of Whitfield and Wesley, and which extended considerably in the Church of England and among its ministers, the semi-papistical notions of the Protestant clergy appeared with still less prominence, and those who held them became very quiescent,

except when a country parson tried his hand at persecution, or a clerical magistrate had to deal with a preaching Methodist, or a visitation sermon presented a seductive opportunity of offering incense to episcopal authority, and anathematizing all contumacious sectaries.

Though most, or all, of the opinions now avowed by the Tractarians have, we believe, been always held to a greater or less extent by Churchmen, yet, excepting the very general appellation of "High Church," they have never received a specific designation. Now, however, they have acquired

"A local habitation and a name."

Their seat is the university of Oxford, and from Dr. Pusey, a canon of Christ Church, and a Hebrew professor, they have received their name. That this system of opinions should be called "Puseyism" seems accidental. Dr. Pusey was certainly not the originator of the modern movement in their favour; the morbid restlessness and flippant fanaticism of the late Mr. Froude give him a better claim to this honour. The doctor was not even at the conventicle of the archbishop's chaplain when, in 1833, the party was consolidated, and a plan of operations sketched out. Nor is the learned professor the most distinguished leader of the march towards Rome, or its acknowledged head; this post is, by universal consent, given to Mr. Newman, fellow of Oriel.

The circumstances which brought this new party into action were the liberal measures adopted or contemplated after the passing of the Reform Bill, together with the increase of dissenters, and the alarming disposition manifested by many of the clergy and laity to call for important alterations in the Prayer Book. The Church of England had become too Protestant, and the clergy too careless about Catholic doctrines and practices, and there was danger that these tendencies would increase. From the date of the conclave above referred to, at which most of the Tract writers were present, the anti-Protestant labours of the new party commenced in good earnest. The Tracts for the times were

issued; all their sermons and writings were imbued with "church principles;" means were found to gain the suffrages of reviews and the advocacy of newspapers; and thus, without much noise, and especially among the clergy, Puseyism spread with an almost unexampled rapidity through the land. Nor has its triumphs stayed here; it has crossed the Atlantic, it has traversed the Pacific, it is working its way on both continents, and gaining ground wherever the English Church has extended its ramifications. New theological terms are now adopted, an obsolete and Popish phraseology is revived, saints' days are punctually and reverently observed, the decorations of churches are in many cases altered to make them suit more to the "ancient religion," and large candles appear on the altar, foreign engravings of the virgin and the saints are in higher estimation, crucifixes and images have become in greater request, ascetic practices are recommended with new earnestness, and the assumptions of priestly authority have risen many degrees in the scale.

But, what is Puseyism? — to what does this new movement in the church tend? what are the changes which it aims to accomplish? Puseyism is neither Popery nor Protestantism. It has a Popish accent, with a Protestant dress. "The voice is Jacob's voice, but the hands are the hands of Esau." It is professedly a "via media" between the Romish and the Reformed churches, which is however in much greater proximity with the former, so that Mr. Newman has no small difficulty in preventing its pilgrims from "straggling in the direction of Rome." It has much sympathy with the Pope, is grieved that the Homilies should call him Antichrist, and speaks very respectfully of the decrees of the Council of Trent. It does indeed protest against some Romish errors in practice, but it is only against such gross abuses as Dr. Wiseman and Dr. Baynes would equally condemn. Puseyism does not profess to adopt the religion of the New Testament exclusively, but that religion as interpreted, and developed, and brought out in its full beauty, by councils, and fathers, and apostolical traditions. It recognizes the episcopally ordained clergy as a chartered corporation, claiming, in virtue of official descent from the apostles, a monopoly of spiritual gifts, and the sole guidance of the

consciences of the laity. It proclaims the efficacy of sacraments as the channels of grace, imparting regeneration and justification when administered by official hands, whatever be the mental or moral qualifications of the authorized administrator. It is a mode of religion which glories in the observance of forms, and in the pomp of ceremonies; which views holiness as consisting not only in the love of God and man, but as especially exemplified in fasts, and penances, and veneration rendered to holy times and places, to sacred relics, and departed saints. It is, in fine, a system which would place the reason and the conscience, the nation and the government, the spiritual guidance of all adults, and the education of all children, under the authority and power of priestly rule.

The change, then, which Puseyism aims to accomplish in the church as established by law, is to assimilate it to the primitive church, meaning by this, not the church of the apostolic age, but such as it was in the times of Cyprian, and Basil, and Augustine, such as it was especially after "the cross was mounted on the imperial diadem." The present condition of the Anglican Church is deeply deplored by Mr. Newman in Tract No. 90. She is now "in bondage," she has to "work in chains," she can only "go on teaching with the stammering lips of ambiguous formularies, and inconsistent precedents, and principles but partially developed." — p. 4.

But, notwithstanding the present deplorable anti-catholic state of the Church, the leader of the Puseyites is still cheered with the hope of better times approaching. "In truth there is at this moment a great progress of the religious mind of our church to something deeper and truer than satisfied the last century. . . . The age is moving towards something, and most unhappily the one religious communion among us which has of late years been practically in possession of this something, is the Church of Rome. She alone, amidst all the errors and evils of her practical system, has given free scope to the feelings of awe, mystery, tenderness, reverence, devotedness, and other feelings which may be especially called Catholic" (Mr. Newman's Letter to Dr. Jelf, pp. 27, 28).

But here arises an important difficulty. The founders of the English Church as by law established were Protestants;

there are, moreover, certain articles of religion, in number thirty-nine, drawn up on decidedly Protestant principles, condemning in the plainest terms many things to which Puseyism has a strong leaning, and affirming much which it denies. And to these articles all the clergy must subscribe "ex animo;" and the express object for which they were drawn up is "for avoiding diversities of opinions, and for the stablishing of consent touching true religion." And according to the royal declaration, "no man hereafter shall either print or preach, to draw the article aside any way, but shall submit to it in the plain and full meaning thereof; and shall not put his own sense or comment to be the meaning of the article, but shall take it in the literal and grammatical sense."

How, then, is this difficulty to be obviated? How can men holding Catholic opinions subscribe to anti-catholic articles? How can they retain their benefices, or continue in their office, under the obligation of such a subscription? It is the object of Tract No. 90 to point out this "excellent way," and to give a seasonable anodyne to every conscience pained with scruples of this kind; and by an ingenious method, worthy of a Jesuit, the writer shows how those who are "straggling in the direction of Rome," may retain both their Catholic principles and their Protestant livings till better times arrive. Now this is accomplished in the following way. First, by denying any obligation to take these articles according to the meaning of those who compiled them, providing it is possible to affix another sense to their grammatical construction. Secondly, by maintaining that the articles were not intended to condemn the tenets embodied in the decrees of the Council of Trent, but that they were aimed principally against those gross abuses which prevailed in the papal community before the publication of those decrees. Thirdly, by showing by quotations, not always fairly made, that some bishops and others in the English Church have, since the Reformation, held similar opinions with the Puseyites.

On these principles it is, that, by a dexterous sophistry, and no small portion of what appears to be designed ambiguity of phrase, and studied mistiness of expression, the writer attempts to prove, for instance, that we may subscribe to article the 6th, "on the suffi-

ciency of the holy scriptures for salvation," and yet hold that the scripture "is *not*, on Anglican principles, the rule of faith." In the same way we may subscribe to article 11, that "we are accounted righteous before God only by the merits of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings. Wherefore, that we are justified by faith only is a most wholesome doctrine," &c., and yet believe that "we are justified by Christ alone," "by faith alone," "by baptism alone," and by "newness of heart alone." —p. 13. In a similar manner the author deals with the articles against purgatory, the veneration of relics and images, the sacrifice of the mass, the compulsory celibacy of the clergy, and the jurisdiction of the Pope. All these things those who subscribe to the thirty-nine articles may yet believe; not, indeed, in that gross way in which they have often been held in the Church of Rome, but as they are taught by the Tridentine Council, and by the moderate advocates of Popery.

It is not a little remarkable that the same course had been pursued by Franciscus a Sancta Clara, otherwise Christopher Davenport, a determined and active Papist, who was chaplain to the Catholic wife of Charles I. In the parallel columns of extracts from this advocate of Popery, when writing on the thirty-nine articles, and from Mr. Newman's tract, number 90, on the same subject, given in a pamphlet by Mr. Wilson, of St. John's College, Oxford, the coincidence is so striking, that no one can read the two without suspecting that the modern Puseyite must have had in his eye, as the model of his proceeding, the work of the papal chaplain. "Franciscus a Sancta Clara, a known papist (who published his book A.D. 1634), *contrived* to make our thirty-nine articles speak his own sentiments, reconciling them with great dexterity and most amazing subtilty, to the Council of Trent." See the extract from Bishop Waterland, quoted in *Strictures on No. 90 of the Tracts for the Times*, by a Member of the University of Oxford, p. 19. The bishop adds, very pointedly, "Now put the question, whether upon his thus professing his faith in Protestant terms, popishly interpreted, he could justly claim every privilege of a Church of England man, and whether we were bound to receive him as a fellow Protestant? A very little share of common

sense, I presume, will be sufficient to determine the question in the negative."

The publication of Tract 90 has produced, as might have been expected, a considerable sensation throughout the country; in the University of Oxford there has been a most unusual commotion. The very persons who could witness in silence the progress of the tractarian principles, became alarmed at the openness with which what had in substance often been stated before was now publicly avowed. Firm and dauntless Puseyites buckled on their armour and prepared to meet the shock. Men of less nerve and decision, such as Professor Sewell, think the thing has gone rather too far, and are ready with a partial disclaimer; Protestants, even of the high church school, feel that it is now time to speak out, and the war of pamphlets has become brisk. First, four tutors of colleges publish a letter in the shape of a protest; then the hebdomadal board of the heads of houses, with the vice-chancellor as their president, issue a disclaimer after the manner of Sir H. Inglis, declaring at the same time that such a mode "of interpretation is evading rather than explaining the sense of the thirty-nine articles, and reconciling subscription to them with the adoption of errors which they were designed to counteract." Mr. Newman then comes forward, and acknowledges himself the author, without any indication of abandoning a single point, and publishes also a reply to the protest of the four tutors. "Documents," "Strictures," "Letters," "The Crisis is come," &c., follow in rapid succession; and, even since the writing of this paper was commenced, Dr. Wiseman has addressed a published letter to Mr. Newman, and the latter one to the Bishop of Oxford.

This subject may, perhaps, be resumed. For the present it may not be inappropriate to notice some few points which this commotion places in an interesting light.

1. It is evident that there is a party in the Church of England, and among its authorized teachers, who are avowedly favourable to the tenets of the Church of Rome as expressed by the Council of Trent, and who, with as little difficulty,—probably with much less,—could subscribe to these decrees as they do to the thirty-nine articles. Mr. Newman places himself, and those who think with him,

as Catholics, in opposition to the Reforming Protestants. "The *Protestant* Confession was drawn up with the purpose of including *Catholics*; and *Catholics* now will not be excluded. What was an economy in the *Reformers*, is a protection to *us*. What would have been a perplexity to *us* then, is a perplexity to *Protestants* now." No. 90, p. 83: The principal objections to the Church of Rome, are not to its tenets as expounded by its highest authorities, nor to the practices which the Tridentine decrees enjoin, but to what all modern advocates of Popery will unite in condemning. It is in the Romish Church alone, that "the something deeper and truer than satisfied the last century is to be found."

Under the Puseyite teaching, so great a tendency toward the Church of Rome has been produced, that Mr. Newman assigns this as his reason for the publication of Tract 90. "I was led especially to exert myself with reference to this difficulty, from having it earnestly set before me by parties I revere, to do all I could to keep members of our church from straggling in the direction of Rome." Letter to Dr. Jelf, p. 29. And, speaking of the peculiarities to be found only in the Church of Rome, and which are necessary to the Church of England, he says, p. 28, "If we do give them up, then we must give up the men who cherish them. We must consent either to give up the men, or to admit their principles."

2. How unreasonable and out of place is that severity of vituperation, to say nothing of the violent abuse, with which dissenters have been unsparingly assailed, for withdrawing from a church with the constitution and forms of which they cannot agree. Are there not differences in the church, and with the church, which are neither few nor small? Are there not church dissenters, or dissenting churchmen—some objecting to portions of its formularies, others to some of its creeds—and others, again, so opposed to the plain meaning of its articles and homilies, as to be obliged to have recourse to ingenious sophistry in order to evade their force? Is it not, we would seriously and candidly ask, even of our opponents,—is it not more fair and honourable openly to dissent from a church with which we do not agree, and to relinquish all the emoluments and advan-

tages of the patronized sect, than still dissenting from it in heart and opinion, to remain within its pale? Dissent is at least honest.

3. Does not the present state of the Church of England afford a decisive proof of the utter inefficiency of articles, and subscriptions, and the use of the same formularies, to secure either unity of heart, or uniformity of opinion? The Puseyites, as Mr. Bulteel, in his address "to all who love truth and consistency" shows, are not the only delinquents in choosing to affix their own sense to the articles. A large proportion of the clergy, it is well known, are Arminians, and yet they do not hesitate to subscribe their belief in articles which are quite as Calvinistic as they are Protestant. The evangelical clergy, in general, object to the doctrine of baptismal regeneration, and yet thank God for regenerating every infant which they baptize. The fact is, that almost every shade of sentiment, from Antinomianism to Pelagianism, from Athanasian orthodoxy to Unitarianism, from the wild enthusiasm of the Irvingites to the rationalism of Germany, has been, and probably still is, held in the church which demands subscription from all, and imposes on all the same forms. Is this, then, the uniformity which has been the subject of so much panegyric, to accomplish which sacrifices so costly have been made, and for the want of which dissenters are so often held up to scorn and reprobation? Would it be uncandid to say, "Physician, heal thyself?"

4. After such an exhibition of Church of England Popery, will the senseless clamour of bigotry continue its endeavours to alarm the fears of the timid, and excite the spirit of the intolerant, by crying out that "Dissenters are associated with Papists"? If Dissenters happen to be seeking the removal of the same grievances as are felt by Roman Catholics, does this community of suffering identify them more than a community of emolument with men who are papists in almost everything but the

name? Are men who for an object can twist articles into a sense they were never intended to convey, who are seeking to catholicize the Protestant Church by which they are supported, more honourable associates than those who honestly and openly avow their popery, though by so doing they lose caste and forfeit the advantages of the privileged class? Is it a greater discredit to be associated with Mr. Spenceer than with Mr. Newman—with Dr. Wiseman than with Dr. Pusey—with men who suffer for their honesty than men who "evade" the sense of articles to which they have subscribed, in order to retain their connexion with a wealthy establishment?

5. Does not the way in which Puseyism deals with the thirty-nine articles strikingly exemplify some of the evils attendant on a church patronized and endowed by the state? Were it not for the monopoly which one sect has of all the advantages literary and pecuniary of the two universities—a share in the five or six millions of ecclesiastical revenue—a possibility of gaining some of the "splendid prizes" of rectories, deaneries, prebendaries, and bishoprics—and the brahminical superiority assumed by the privileged class, men would naturally take their standing among those with whose religious sentiments they agreed, without having recourse to dishonourable methods of reconciling their consciences with their interests. And is it not a serious injury to public morality that it should be generally understood that in order to avail themselves of the advantages of the establishment, men must have recourse to the jesuitical expedient of signing articles, which in their plain and intended sense they do not believe, with certain mental reservations, or, what is little better, mental explanations? Should this principle go forth from Oxford, and generally influence the nation, in its daily intercourse, in its commercial dealings, and its diplomatic transactions, how immense would be the immoralities and mischiefs resulting from it!

REVIEWS.

An Historical Sketch of the Protestant Church of France, from its origin to the present times. With parallel notices of the Church of Scotland during the same period. By the Rev. JOHN G. LORIMER. Edinburgh: Johnstone. 1841.

The Suppression of the Reformation in France: as exhibited in De Ruthière's Historical Elucidations, and various other documents. Compiled, translated, and edited, by D. D. SCOTT. London: Nesbit.

WE have long wished to see a consecutive and well-digested history of the reformed church in France. Detached portions of it have been given, though with little comparative attention to its character as a church of Christ; the outward and secular bearings of the history having been chiefly regarded. The desideratum in question Mr. Lorimer has aimed, and with some success, to supply. We do not, indeed, exactly agree with all his views, nor fully approve of his plan, to which we shall presently advert; but the public are, nevertheless, indebted to him for a narrative fraught with facts of great interest to the friends of religion. We agree with the author, that an additional motive for such a publication is to be found in the present prospects of Popery, both at home and abroad, and the liberalized, not to say even favourable feeling, with which the apostate church is regarded by some professed Protestants.

The doctrines of the Reformation were introduced into France at an early period. Even in 1520 the sister of Francis I., a bitter persecutor, was a decided Protestant; and a few years afterwards the scriptures were translated into the French language by Olivetan, the uncle of Calvin. In 1559, a General Assembly of the Protestant church was held in Paris, in the very face of a hostile court. The account of Quick is, that "the word of God was duly, truly, and powerfully preached in churches and fields, in ships and houses, in vaults and cellars, in all places where the gospel ministry can have admission and conveniency, and with singular success." The Antichristian rage of the popish party was, however, soon roused, and it is probable not fewer than a hundred, and these chiefly by

being burnt to death, suffered martyrdom, before the Protestant church had attained any very distinct organization.

One striking feature in the history of the French Protestant church is, that persecution did not improve her character, while it exceedingly reduced her numbers; so that her enemies, and those of Christianity itself, were mysteriously permitted to prosper in their worst designs. Ecclesiastical history, in general, will show that the fires of persecution have both purified the church and extended it; but there are exceptions, of which this is one; and a close observer will doubtless perceive, and instructive is the fact, that the religion of the Protestants was too secular, and their spirit frequently too militant. The author enters into a long episodic dissertation to vindicate the churches of France and Scotland from the charge of rebellion, and in doing this defends the warlike achievements of those who took up arms to resist the encroachments, and repel the hostility of their persecutors. We cannot go the length of this vindication; and only on the principle that it is truth, and not poetry, that

"One murder makes a villain, millions a hero,"

could we concede that resistance in the mass is to be justified, while submission in the individual is honoured. In many, if not in all the cases recorded in ecclesiastical history, we should rather have seen the saints of God covered with the glory of martyrdom for the cause of Christ, than distinguished by that of heroism, having their banners stained with the blood of mortal contest, and, at times, of fierce retaliation.

Mr. L. introduces some very just observations, to show that knowledge, dissociated from true religion, is utterly unable to prevent or neutralize the spirit of persecution; and he exemplifies it particularly in the events of the reign of Louis XIV. That reign is celebrated as the Augustan age of French literature; it is at the same time infamous as the period of the revocation of the edict of Nantes, the dire effects of which were felt in the sufferings of the people and the depopulation of the country. At the

time when the Protestants were most persecuted, the most illustrious men existed, the largest acquisitions in learning were made, the Jesuits most flourished, and civilization and literature appear to have acquired their greatest general influence. But, how often have we to mourn over the miserable combination of intellectual elevation with moral debasement; the worst passions in union with the greatest genius; and the ferocity of arbitrary power aggravated by the bigotry of a parading piety. But let us remember that it is unsanctified knowledge of which we speak. "Knowledge is power"—to do good or evil. Let it be associated with religion, and all is well.

"From the views which have been presented we may see how utterly insufficient mere secular knowledge is, whatever its form, to prevent intolerance and persecution. It cannot make the possessor truly happy in his own mind. It cannot eradicate his native hatred to the gospel, nor check and destroy its manifestations in others. If so large a part of the literary and learned classes of France, far from being on the side of the suffering, were on the side of the persecutor,—at least, did nothing to restrain persecution,—is it to be expected that the secular knowledge of other countries and ages will be more effective? If France failed in its Augustan period, when is any other land to succeed? The truth is, as we have already hinted, the hatred of the gospel, and the persecution of its adherents, are founded in the very nature of the unrenewed man—a favourable combination of circumstances may restrain, but cannot eradicate them. It is only the love of God in the heart,—in other words, true religion,—which can dispossess the soul of a persecuting spirit; and it is only that deep love to man which the faith of the gospel inspires, which can lead us suitably to respect the rights and privileges of others, and while we hate the error or superstition which enthrals the soul, cherish the tenderest compassion for the soul which is enthralled. So far, then, from deep views of religion,—as many philosophers have imagined—leading to uncharitableness and persecution, if these views are the views of true religion, they will be found to conduct to the very opposite result. To all its honours Christianity adds that of being the first successfully to inculcate true toleration to those who differ from us in religious sentiment, whether more or less seriously. Philosophy, reason, extensive experience, would fain appropriate the honour to themselves; but the history of the suffering French Protestants repudiates the claim, and makes over the title to the living gospel. A lesson, which of all others seems most within the reach of human wisdom, can be taught and learned effectually only by the revelation of heaven. The best instructions for time, it will be found, must ever be learned in the school which is to prepare for eternity."—pp. 316, 317.

We have no space even to indicate the contents of this volume. Every one must know that such events, full of thrilling interest, as the edict of Nantes, the revocation of the edict, the massacre of St. Bartholomew, the efforts of Cromwell in behalf of the Piedmontese, the commotions of Berne and Navarre, with others, must be included. They are not merely important in themselves, but in their connexion with the subsequent history of France and of Europe. The student of history in general, and of ecclesiastical history in particular, should habituate himself to view events in their associations and tendencies; he will find that one age has an influence upon another, and the character of one generation gives an impulse and exercises a moulding effect upon the next; he will see that, as even Gibbon remarks, the transactions which took place in the age of Constantine, still exert a power upon the nations of the world; and for a similar reason, may we say, that the treatment of the Protestants of France in the age of Louis XIV. sowed the seeds of that revolution which convulsed the country and surprised the world.

At the commencement of this article we referred to a difference of opinion with regard to the author's plan. The allusion was to the incorporation of the parallel history of Scotland with that of the French Protestant Church; and to the manner in which other and somewhat extraneous matter is introduced, both in the way of parallelism and discussion. For ourselves we like to *read on* in the perusal of history, and feel these comparisons and diversions from some one main story to be rather tantalizing. The better way is, to give the histories of countries, whether civil or ecclesiastical, separately, and leave the mind to make its own comparisons, or do so in a distinct and more philosophic form. So, at least, we think. Still, any opinion we may have on this point does not prevent our appreciating this work as it is, and which we can cordially recommend to our readers as containing a great deal of very useful information, deduced from various authentic sources, and exhibited clearly and impressively, though without the adornments of finished composition.

With regard to the second work mentioned at the head of this article, we need only say, that it contains very

ample and well-authenticated details of the proceedings connected with the suppression of the Reformation in France; and to all who feel interested in the subject,—and surely all Christians ought to do so,—we can cordially recommend the perusal of Mr. Scott's volume.

Baptism not Purification; in reply to President Beecher. By ALEXANDER CARSON, A.M. London: 8vo. pp. 74. Price 1s. 6d.

The Right Administration of Christian Baptism. An Address delivered at Lion Street Chapel, Walworth, Feb. 28, 1841; containing a Reply to a Sermon on Baptism by the Rev. George Clayton, published in the "Evangelical Register," for Feb. 1841. By the Rev. SAMUEL GREEN. London: 8vo. pp. 16. Price 3d.

The Mode and Subjects of Christian Baptism, comprehending a special Reply to Dr. Wardlaw's Dissertation. Aberdeen: 16mo. pp. 104. Price 9d.

Infant Baptism and Tradition. A Tract for the Times. London: 8vo. pp. 67. Price 2s. 6d.

Baptism considered in relation to the Christianity of a Future Age. By J. D. CASEWELL. London: 8vo. pp. 24.

Our pædobaptist brethren furnish us with abundance of employment. They do not often submit their productions voluntarily to our critical tribunal, but they call forth respondents who appeal to us to pronounce sentence on their works. It would be impracticable, however, in our pages, to expose the fallacy of one fourth part of the publications against our sentiments, and it is scarcely possible to give even a brief account of the replies which are elicited. Our respected brethren whose works are enumerated above will therefore, we trust, forgive the brevity with which we must dismiss their performances.

Our readers will perhaps remember a review in our number for August last of a pamphlet written by Mr. Beecher, President of Illinois College, and greatly extolled in the dissenting pædobaptist journals of our own country, in which he maintains that the word *baptize* is synonymous with the word *purify*. We endeavoured to terminate the existence of this theory, in a humane and gentle manner; and we have not seen subsequently any new eulogy upon its merits. But Mr. Carson has seized it with both his hands, divested it of every particle of covering, torn it limb from limb, dissect-

ed it with the minutest accuracy, and then, without the slightest token of tenderness or pity, committed the fragments to the flames. If its admirers who extolled it so loudly in its prosperous days now look on in silence, pronouncing no funeral panegyric, and leaving its relentless destroyer unpunished, it will give the public a poor opinion of the value of their friendship. But if they call the assailant to account, as we trust they may, we wish them joy of their enterprise. We cannot follow Mr. Carson through his triumphant course. He shows, to use his own language, that "Mr. Beecher proceeds on an axiom that is false, fanatical, and subversive of all revealed truth, namely, that meaning is to be assigned to words in any document, not from the authority of the use of the language, ascertained by acknowledged examples; but from views of probability as to the thing related, independently of the testimony of the word." He subsequently adverts to "Facts which disprove Mr. Beecher's theory;" and he concludes with a valuable dissertation on the distinction between *λουω* and *νίπτω*, both of which are, in the common version of the New Testament, uniformly rendered *wash*. He shows, by the adduction of many passages in which they occur in Greek authors, that in the former the washing is by the pressure and motion of the water without manual operation, as in our word *bathe*, though this bathing may also be accompanied with washing by the hand, which yet is not signified by it; and in the latter, that the action of the hand in the washing is almost always necessary. He contends that the application of *λουω* to baptism proves that the rite was a bathing of the whole body; and as immersion is the usual way of bathing, baptism must have been an immersion, because when it is called a bathing, the reference would be to the common way of bathing, not to a merely possible way. He claims therefore the evidence of all those passages in the New Testament which by this word refer to the ordinance of baptism.*

* Tittmann entertained the same views of the distinction between these two words as Mr. Carson; at least as far as *λουω* is concerned he agrees with him precisely: his language is (Syn. Nov. Test.) "Differunt ut nostra, *baden et waschen*. Ergo *νίπτουσιν* de quaque parte corporis dicitur, non tantum de pedibus, manibusve; *λουασθαι* de toto corpore. Act ix. 37. col. Homer. Il. ω. v. 582."

Mr. Green's pamphlet owes its existence to a sermon on baptism preached by Mr. George Clayton, a few months ago, from the words "What saith the scripture?" A text more suitable to the character of the discourse would have been, "The cities are walled and very great; and moreover we saw the children of Anak there." After some very commonplace criticisms, intended to show that immersion is anti-scriptural, inappropriate, and unnecessary, the preacher proceeds to his *ne plus ultra*, by teaching that it is unseemly, dangerous, and in many cases impracticable. We find no originality till we get to this impressive climax. The criticisms have been again and again refuted; the reference to Dr. Ryland's mud-boots is borrowed from Mr. Thorn of Winchester; but the illustrations of the *gigantic* argument are in part Mr. Clayton's own. He alleges "cases of great bodily bulk and extraordinary stature, such as have occurred in the case of Bright and O'Brien and others;" but for this he is indebted to Mr. Thorn, who mentions Lambert also, whom Mr. Clayton has dropped for some reason or other which we cannot divine; but the original part is as follows: "There was a valuable man under my own ministry, who grew so exceedingly corpulent, that though he had been brought to believe that baptism by immersion was the right mode of administering the rite, he died unbaptized, because it was found impracticable that he should yield to this mode of receiving the yoke and burden of Christ. He was afraid that he was of too unwieldy dimensions to be thus baptized, and that it would be very hazardous to trust himself in any hands for that purpose." This fact we record for the consideration of all our Baptist and almost Baptist readers, hoping that as it occurs in a sermon on "What saith the scripture?" they will form a just estimate of its bearings on that question, and allow it its due weight; adding, however, for the consolation of any who may be equally corpulent with Mr. Clayton's friend, and equally timid, that Mr. Green, whose muscular powers are respectable, offers to immerse any one of them who shall give evidence that he is a believer and feels it his duty to be baptized. We recommend the pamphlet to all who have read, or who may hereafter read the sermon, Mr. Green having shown himself as competent to

dispose of Mr. Clayton's weightiest arguments as he is ready to immerse the heaviest of his people.

The third pamphlet on the list has been elicited by the activity and zeal of our pædobaptist friends in the north. "The attention of the public in Aberdeen having recently been called, in a very special manner, to the subject of Infant Baptism, it was resolved that a statement of the views of the Baptists in this place should be given from the press, as they did not approve of such subjects being discussed in controversial debates, before promiscuous audiences." This tract gives a concise but comprehensive view of the whole controversy, and, though anonymous, is evidently the production of a calm, shrewd, and intelligent man, competently acquainted with the arguments of the principal living writers on both sides of the question.

"Infant Baptism and Tradition" traces its derivation to the perusal of remarks on the Baptist Translation question by the editor of the Christian Observer. That gentleman having treated the evidence derived from tradition as completely in favour of infant baptism, the author, who calls himself a layman, has set himself to the investigation of the passages bearing on the subject which occur in the writings of uninspired Christians of the three first centuries. He adduces also the testimony of several eminently learned theologians who have admitted that, as Jeremy Taylor expresses it, "there is no pretence of tradition that the church in all ages did baptize all the infants of Christian parents. It is more certain that they did not do it always, than that they did it in the first age." Our unknown friend proceeds to refute some arguments in favour of pædobaptism, adverts to some evils which it has brought in its train, and concludes with a spirited exhortation to his readers to "see and ask for the old paths."

Mr. Casewell's pamphlet is not directly controversial, though it contains a well-written defence of our views. Believing that the Christianity of the last age of the church will be, in its spirit and institutions, the Christianity of the first age, he assigns reasons for cherishing the conviction, that the very particular in which we differ from others is des-

timed to be identified with the final triumphs of the Saviour's cause. In this persuasion we agree with him entirely; and we shall close this article with an enumeration of the reasons which he gives for this opinion, and which are amplified in his pages. They are, 1. "Because, in our judgment, the sacred scriptures and the testimony of the early fathers supply evidence that, in primitive times, persons received the ordinance of baptism by immersion, on a profession of faith in Christ." 2. "Because it accords with the spiritual nature of the Christian

dispensation, and broadly marks the boundaries which distinguish the church from the world." 3. Because "increased measures of spiritual illumination will be granted to the church, in the glorious periods of her future history." 4. "We are still further supported in this belief by the consideration, that the increase of spiritual light, and pure, fervent piety in the church, will induce a feeling of reverence and love towards an ordinance which so impressively sets forth the most affecting and glorious events connected with the mediation of Christ."

BRIEF NOTICES.

Palestine: the Physical Geography and Natural History of the Holy Land. By JOHN KITTO, Editor of the "Pictorial Bible." Illustrated with one hundred and seventy-one wood-cuts, by the most eminent artists. London: C. Knight and Co. Imperial 8vo. pp. 438.

Palestine: the Bible History of the Holy Land. By JOHN KITTO, Editor of the "Pictorial Bible." Illustrated with three hundred and sixteen wood-cuts, by the most eminent artists. London: C. Knight and Co. Imperial 8vo. pp. 778.

THESE volumes constitute the work which, under the title of "The Pictorial History of Palestine," was introduced to the attention of our readers in 1839, with a general account of its nature, and, in successive numbers, some specimens of its embellishments. Having now to announce its completion, we have the pleasure to say that it has justified our anticipations. The soundness of the compiler's judgment, and his extensive acquaintance with oriental scenery and customs, have led him to produce, though not professedly yet really, an excellent treatise on the external evidences of biblical history; and a work by familiarity with which the interpretation of the sacred writings will be facilitated, and perception of their beauty augmented.

The Life and Remains of the Rev. Robert Housman, A. B., the Founder, and for above forty years the incumbent Minister of St. Anne's, Lancaster; and formerly Curate to the Rev. T. Robinson, M.A., of Leicester. By ROBERT FLETCHER HOUSMAN, Esq. London: 8vo. pp. cccclxxx. 276. Price 10s. 6d.

DID not other claims forbid, it would afford us pleasure to give a full account of this interesting piece of biography, and many extracts. It is now quite refreshing to meet with a full-length portrait of an evangelical minister of the established church in whom nothing more of

sectarianism is discoverable than is implied in a legitimate preference of the religious community with which he was connected. The memoir does indeed furnish some specimens of "the ingenious shifts to which good men are often driven, in order to defend a church of which they are sincere and loving ministers," and of the peculiar difficulties with which a devoted man of this class has to contend, both from the opposition of ungodly parishioners, and from the occasional necessity, in carrying out his plans of usefulness, to make strenuous exertions to conciliate his "mitred chief." But the seventeen sermons which the volume contains are such as would be read with equal pleasure by experimental Christians of every denomination, and it contains many interesting letters and anecdotes. Mr. Housman died in the eightieth year of his age, after having enjoyed the friendship of many of the most useful evangelists of the last century, and maintained through life a character in entire harmony with his profession as a minister of Christ.

Anti-Popery; or Popery Unreasonable, Unscriptural, and Novel. By JOHN ROGERS. A new edition, altered and amended. London: 12mo. pp. 325.

THIS is a new edition of the work which formerly appeared under the odd title of Antipopopriestian. The author has apparently dropped his design of publishing on "Politikirkality" and "Priestrule;" and we are now promised, instead of the treatises on the union of church and state, and the usurpations of the clergy, one "on Moral Freedom and Responsibility, in opposition to the Fatalist, Infidel, and Skeptic." In this volume the references are omitted to "priestrule rank, dictatorial, intolerant, unbearable, in the Wesleyan kirk," and in "the kirk of England and Ireland;" and the reader is informed that "he will not find any remark really painful to the mind, or very opposite to the view of any real protestant." There is not, however, the same tenderness shown to the

prejudices of those who are attached to the English language as by custom established, but they are still called upon to endure the aggressions of "perhap," "nowafter," "hereaway," "hereoffway," and similar productions of this gentleman's not "priestulive" but *authorulive* propensities. There is a new chapter added on "the primaty or suprematy of the pope," in which substantial arguments against the claims of the Bishop of Rome are adduced by this ingenious and eccentric writer.

Letters to Young Ladies. By Mrs. L. H. SINGOURNEY. A new edition: with two Additional Letters never before published. London: Small 8vo. pp. 280.

It is of incalculable importance in relation to the interests of the coming age, that our daughters and the future wives of our sons should have just views of the value of time, religion, knowledge, industry, domestic employments, health, dress, accomplishments, books, conversation, benevolence, and self-control. On these and kindred topics this volume contains judicious counsels, adapted to young ladies of the middle and higher ranks of society, illustrated by pertinent anecdotes and short quotations.

The Widow directed to the Widow's God. By JOHN ANGELL JAMES. London: 18mo. pp. 260. Price 3s.

It is remarkable that amidst the profusion of publications on almost every subject which modern authorship has produced, there should be none specifically intended for the consolation and guidance of a widow. Mr. James, observing this fact, has undertaken to provide one: it was a task for which he was well qualified, and we are glad that it has fallen into his hands. The first part of his volume consists of Appropriate Suggestions to widows; the second, of Scripture Examples of widows; the third, of Letters to widows, and Letters from widows. The plan and the execution are equally excellent.

Pastoral Remains of the late Mr. GEORGE COMB, Minister of the Baptist Church, Soho Chapel, Oxford Street; consisting of his Epistolary Writings to the Church, and to Christian friends; presenting a comprehensive view of his sentiments on the Sacred Truths of the Triune Jehovah, doctrinally, experimentally and practically; with the substance of four of his latest Sermons, including the last two he preached. To which is prefixed, a Memoir of his Public Life and Ministry, compiled from the only authentic sources existing, including copious details of the circumstances attending his last illness, peaceful death, &c. With a Preface, by Mr. JAMES CASTLEDEN. London: 12mo. pp. 116. Price 2s. 6d. cloth.

OF this work it is not necessary to say more than that the title-page is an exact epitome of its contents. Mr. Comb was born in Edinburgh in 1782—became pastor of a church then meeting in Lisle Street, Soho, now in Oxford Street—and departed this life Feb. 20, 1841.

The Fruits of the Spirit; by THOMAS APPLE-GATE, Kingsbridge. London: 8vo. pp. 73.

NINE respectable sermons on Galatians v. 22, 23.

Mammon; or Covetousness the Sin of the Christian Church. By the Rev. JOHN HARRIS, D.D. Thirty-first thousand. London: Ward and Co. 8vo. pp. 60.

AN edition of this popular treatise corresponding in size, style, and cheapness, with "Ward's Library of Standard Divinity."

RECENT PUBLICATIONS

Approved.

Ancient History. History of the Egyptians. From Rollin and other Authentic Sources, both Ancient and Modern. With two maps. London: (Tract Society) imp. 8vo. pp. 112. Price 2s.

The Philosophy of Common Things. London: (Tract Society) 24mo. pp. 104.

The Young Man's Monitor, or a modest Offer toward the pious and virtuous composure of Life from Youth to Riper Years. By SAMUEL CROSSMAN, B.D., A.D. 1664. London: (Tract Society) 24mo. pp. 148.

A Mother's Journal, during the last Illness of her Daughter, Sarah Chisman. With a Preface by JANE TAYLOR. Fifth edition. London: (Tract Society) 32mo. pp. 172.

A Letter to an Enquirer. By JAMES UPTON. Third edition. London: Price One Penny.

A Letter to a Person recently baptized. By JAMES UPTON. Price One Penny.

Ward's Library of Standard Divinity. Christ set forth; the Tenderness of Christ's Heart in Heaven: and Encouragements to Faith. By THOMAS GOODWIN, D.D. London: 8vo. pp. 113. Price 2s. 6d.

Steps to Sacred Geography: or a Short Account of all the Places mentioned in the New Testament. For the use of schools and young persons. By JAMES HENDERSON. Glasgow: pp. 46. Price 6d.

Agrippa: or the Nominal Christian invited to Consideration and Decision. By JOHN JEFFERSON, Abney Chapel, Stoke Newington. London: 12mo. pp. 145. Price 1s. 6d.

Truth and Love. A Sermon preached before the University of Oxford, on Sunday, Feb. 21, 1841. By the Rev. J. E. RIDDLE, M.A., of St. Edmund Hall. London: 8vo. pp. 23. Price 6d.

The Scenery and Antiquities of Ireland Illustrated. Uniform with American Scenery, Switzerland, Scotland, Beauties of the Bosphorus, &c., &c. From drawings made expressly for this work by W. H. Bartlett. Engraved by the following eminent artists—R. Wallis, J. Cousen, Willmore, Brandard, Adlard, Richardson, Bentley, &c. The Literary department by N. P. WILLIS, Esq. Parts II. & III. Price 2s.

Canadian Scenery Illustrated. Uniform with American Scenery, Switzerland, Scotland, &c. From drawings by W. H. Bartlett. Engraved in the first style of the art, by R. Wallis, J. Cousen, Willmore, Brandard, Bentley, Richardson, &c. The literary department by N. P. WILLIS, Esq. Parts XI. & XII. Price 2s.

Fox's Book of Martyrs, edited by the Rev. JOHN CUMMING, M.A. Parts II. & III. London: Price 2s.

The Works of Josephus. Translated by W. WHISTON, A.M. Parts X. & XI. London: Price 2s.

INTELLIGENCE.

CANADA.

CONVERSION AND BAPTISM OF A ROMAN CATHOLIC PRIEST.

The following extract from the Missionary Register, published at Montreal, under the direction, we believe, of Dr. Davies, is too interesting to be withheld from our readers. It relates to a Roman Catholic priest, who has renounced his former hopes, and embraced a faith more apostolic and more holy.

"His name is Normandeau, and he was priest of the parish of St. Leon, which is some distance above Three Rivers. He appears to be of a thinking turn of mind, and the question would frequently present itself, *Has the church power to make laws in addition to those that the Founder of our religion made, or should she only administer the latter?* This question, which strikes at the very vitals of Popery, would often obtrude itself, when he thought of those commands of the church, which place the omission of any ceremonial duty connected with the mass, &c., among '*Mortal Sins*,' i. e. in the same classification as murder, adultery, &c. His doubts upon this subject were much increased by the arbitrary and unjust proceedings of the Bishop, relative to some matters in Mr. Normandeau's own parish. At this time he was about to be changed from St. Leon to another church; but feeling dissatisfied about the subjects already alluded to, he left for a short journey to the United States. When there, he became acquainted with the condition of some of the Reformed Churches; and found, to his surprise, that they were both intelligent and devout. He returned in three or four months to Canada, and contrasting the superstition, ignorance, and vice of the people with what he could not avoid seeing in the States, he made up his mind to go back again, and by tuition (as he is a good classical scholar) in some college or academy, obtain a living for a short time. However, he saw the Bishop, and got from him a commendatory letter, and authority to officiate as priest wherever he went. This was last spring. After remaining a few months in the States, no suitable situation being had, and having no means of subsistence, he again came back to Canada, and went to live for a short time with an old friend, the priest of St. Jacques, about seven miles from Napierville. So much had scepticism at this time gained upon him, that he had given up the daily use of the Breviary, an act of private devotion indispensably

necessary for a priest; and he was, although strictly moral, 'without God and without hope in the world.' The priest of St. Jacques, being a friend, of course knew his state, and endeavoured to cheer and encourage him as well as he could; and united with the priest of L'Acadie in trying to bring back Mr. Normandeau to the practice of his clerical duties. Mr. N. spent a great part of the summer at L'Acadie in the priest's house as a friend, and during his stay there, read the whole of the priest's library. It so happened (shall I say?) that there was a New Testament among the books, which he always put aside; but, when the rest were read, this was taken up. Some passages which spoke of the vital principles of Christianity, struck him forcibly; and, as he read on, his perplexity increased. Everything struck him as being so different from Catholicism; and yet, thought he, 'I am in the only true and holy church.' His anxiety continued to increase; and being in doubt, and almost in despair, he, for the first time, knelt down, and sincerely and earnestly besought God to enlighten his mind. This, of course, only increased the distance between him and the self-styled Apostolic Church. Just about this time, some one sent or brought to the priest's house an extract printed by the 'French Canadian Missionary Society,' which mentioned the labours of some of the Missionaries in giving the bible to the Canadians. Here Mr. N. saw, for the first time, the name of the Grande Ligne Mission, and that of Madame Feller, &c. In the month of October, he resolved to go away altogether to the States, where he could reveal his real sentiments unmolested, and to call at the Grande Ligne Mission on his way to see Mr. Roussy and converse with him on the subject of religion. To be brief, for I must condense, he went there; and, although Mr. Roussy was absent, yet in Madame Feller, he met with an able and affectionate adviser. 'The Lord opened his heart to receive the things spoken by her.' One error after another was chased from his mind by the brightness of truth. Not only his understanding, but his heart also, soon yielded its renewed and sanctified homage to Him who loved us, and gave himself for us. Judging from what I heard, I should say, that there has been bestowed upon him abundantly the Spirit of grace and supplication.

"It is now about three weeks since Mr. Normandeau and a very deceit farmer, in

the vicinity of the mission house (a late convert) were baptized. Mr. N. preached on the Sunday, Monday, and Tuesday evenings following to large audiences, almost exclusively French Canadians, whom the novelty of the case drew together.

"You may imagine, for I cannot describe, the holy gratitude and joy of our devoted friends upon this occasion. Truly, *What hath God wrought!* Oh! that we were privileged to say, that 'a great multitude of the priests were obedient to the faith.' But they themselves are ignorant and dark. From what Mr. Normandeau says, they are the veriest slaves to their superiors, and need to be informed upon the simplest and most elementary principles of truth and morals. For this reason would it not be well to send reports of our proceedings, and statements of our principles, to all the Roman Catholic priests in the district, or even the province, occasionally? I think so most decidedly.

"Mr. Normandeau is about twenty-eight years of age, and of a quiet, contemplative disposition. What pleased me very much, was his exceeding modesty. There are some persons now at the Grande Ligne who formerly lived at St. Leon when Mr. N. was priest there; and who, although Catholics, bear testimony to his excellent character and disposition. This is, of course, very satisfactory."

The date of the letter from whence this account is taken, is Jan. 3rd, 1841.

AUSTRALIA.

HOBART TOWN.

On the 20th of September, 1840, the Rev. William Richard Wade, formerly engaged in missionary work in New Zealand, was publicly recognized as pastor of the Baptist church in Hobart Town, Van Diemen's Land. "The service was conducted in the Court of Requests' room, by the Rev. Henry Dowling and the Rev. James Nisbet, the former delivering an impressive charge on the occasion. The Lord has been pleased to favour his little scattered remnant, by cementing together a few stones as the commencement of a spiritual temple to be erected for his glory in the metropolis of Tasmania.

"On the following day the first stone was laid of a Baptist chapel, for the use of the congregation attending Mr. Wade's ministry. The beginning is small, numbers few, and means scanty; yet, relying on him who is the fulness of Zion, faith looks forward to a blessing, and it is confidently hoped that the churches of Christ will foster a new-born sister, and not suffer her to perish for want of supplies."

We are informed that Mr. Wade, who was previously employed by the Church Missionary Society, retains the respect of his former connexions.

PRUSSIA.

BAPTIST CHURCHES.

A greater degree of religious freedom has been enjoyed by the nonconformists of Prussia since the accession of the present sovereign. There is no legal recognition of dissenting worship; but the king, who we are informed is beloved by his subjects, appears to be favourable to a liberal course in the exercise of his unlimited authority. He has not only set at liberty all who were confined for political offences, and restored their eligibility to office, but has also extended the same favour to the Lutheran pastors and others who were imprisoned for conscience' sake. The services in the Lutheran churches are now regularly performed; and in cases in which the inferior authorities have acted oppressively, when application has been made to the king, relief has been granted.

The small Baptist church in Berlin, consisting of twelve members, meets for worship in a private house. Their room will not accommodate more than fifty persons, but it is often crowded with attentive hearers. At Bitterfield also, a few miles from Berlin, ten persons have been baptized and formed into a church. Local opposition has rendered it necessary that a petition should be presented to the sovereign on their behalf, which it is hoped will be successful.

NEW CHAPELS.

EDINBURGH.

On Thursday, March 25, the foundation-stone of a new dissenting chapel was laid in Duncan Street, Newington, near Edinburgh, intended for the ministry of the Rev. James Clark, late of Guilsborough. The building is to be a plain Grecian structure, with vestries and three galleries, containing from 600 to 700 sittings; the sole erection of which, at not exceeding £2,000, is the munificent act of one generous individual upon the spot.

DENBURY, DEVON.

On Friday, April 9th, a small neat chapel connected with the Baptist church at Newton Abbott, was opened in the above dark village; when sermons were preached to attentive audiences in the chapel by brethren Cross, Skinner (Indep.), and Rogers; and, in consequence of the many who could

not gain admission in the afternoon and evening, sermons were delivered on the outside by brethren Perrott and Cragg, whilst other brethren in the neighbourhood took parts in conducting the devotional services of the day. "May the moral desert become a spiritual garden of the Lord!"

ORDINATIONS.

BLOCKLEY.

The Rev. Wm. Stalker, late of Aberdeen, has accepted a unanimous invitation from the Baptist church, Blockley, Worcestershire, to become their pastor, and entered upon his labours on the 28th of March.

HEREFORD.

On Tuesday, the 13th of April, Mr. C. Spurden, of Bristol College, was ordained pastor of the Baptist church, Hereford. The introductory address was delivered, and the usual questions proposed, by the Rev. G. H. Davis, of Weymouth. The Rev. E. Huxtable, classical tutor of Bristol College, gave the charge to the minister. The Rev. J. Williams, of Ryeford, offered the ordination prayer, with laying on of hands. In the evening, the Rev. J. E. Giles, of Leeds, preached to the people. The devotional parts of the service were conducted by the Rev. Messrs. Claypole of Ross, Aldrige, Woodward, and Owen of Monmouth. The services were highly interesting, and promise a happy and lasting union between the pastor and the church.

MAIDSTONE.

The Rev. H. H. Dobney, late of Brompton, having accepted the pastoral charge of the Baptist church meeting in King Street, Maidstone, was publicly set apart to the duties of that station, on Wednesday, April 14th.

RECENT DEATHS.

MR. WILLIAM WELLS.

Mr. Wells departed this life at St. Alban's, Herts, at the age of eighty-eight years, on the 28th of November, 1840, after having been for fifty years a deacon of the Baptist church in that place, and for more than sixty years one of its members.

With the early part of the life of this venerable man, surviving friends have but slender means of acquaintance. He was born in the month of December, 1752, at Beech Hyde, in the neighbourhood of St. Alban's, and at a very early age was taken

under the care of his grandmother, and used to attend with her at the Presbyterian chapel in that town. He was afterwards apprenticed at Offley, in a family who attended on the sabbath at the Baptist chapel at Hitchin. Here the mind of the deceased was first brought under serious and practical impressions of the truth "as it is in Jesus." The ministry of the Rev. Samuel James, at that time pastor of the Baptist church at Hitchin, was, it is believed, made effectual to his real conversion; and by that excellent minister he was baptized and admitted to membership, when about seventeen years of age. Often did he speak with satisfaction of this his early surrender to God; while survivors may well rejoice admiringly, in the all-sufficiency of that grace which upheld him through an honourable Christian profession of seventy-one years' duration.

The precise period at which he became a resident at St. Alban's is not known; probably it was early in the year 1776, at the close of which year it appears, from the minutes of the church at this place, that he became a member by honourable dismissal from the church at Hitchin. In his character as a church-member he appears always to have been distinguished by ardour and activity; and we find, by a resolution of the church, Dec. 31, 1790, he was appointed one of its deacons, which office he sustained until his removal from this world. During the long period of his connexion with this place, it may be easily conceived that he passed through scenes exceedingly diversified, and witnessed changes great and wonderful. Very few persons now reside at St. Albans who were residents when he became an inhabitant, and most of his early religious associates have long since passed away. In the church it was his lot to see and share at different seasons adversity and prosperity, sorrow and joy, trials and deliverances; but through all he was enabled (allowing for the imperfections incident to humanity) to have his conversation as became the gospel of Christ. He was in the habit of occasionally recording his thoughts and feelings on religious subjects, and has left behind a considerable number of documents descriptive of the exercises of his mind, and of the providential dealings of God with himself, his family, and the church. Interesting as they naturally are to his immediate connexions, they are generally of a character so brief, and personal, and similar, as to present but little which would be interesting to the public. They are, however, pleasingly indicative of his deeply devotional spirit, his habitual recognition of the providence of God, his delight and confidence in prayer, and his lively interest in the welfare of Zion.

The last entry which he made is as fol-

lows, and contains probably the last sentences which he penned. It is headed, "Saturday afternoon," but without a date:—"Blessed be thy holy and all-gracious name, most blessed Lord God, for all thy love and kindness continually manifested towards me. Oh, pray enrich me with thy gracious spirit, that I may love, serve, and honour thee acceptably, and enjoy thy divine and gracious presence in time and for ever. Amen."

The introduction of our friend to the glory after which he thus aspired, was to take place at an earlier period than he was aware when he wrote the above. In connexion with this he was not called to endure considerable physical suffering, nor to encounter any of that mental distress which his fears had often foreboded. He was naturally a man of nervous and timid temperament, and frequently distressed himself and others by morbid fears about the closing scene. His experience, however, like that of many others, at once illustrated the needlessness of such fears, and the tenderness of him who "knoweth our frame, and remembereth that we are dust." No fierce disease assailed him to agonize the body, nor did any painful conflicts agitate his mind. For a considerable time all who saw him perceived the premonitory indications of approaching dissolution in his increasing feebleness, his loss of memory, and universal decay. By degrees he was confined to the house, then to the chamber, and finally, for about three days, to his bed. During this time his weakness was distressing, and his mind often wandering: nevertheless, he always replied intelligently to any inquiries as to his state of mind, and again and again expressed himself as being "calm," "comfortable," "not afraid to die," "enabled to trust in God," and in similar terms. On the night before his death, when the writer left him, he said to him, "You are comfortable, sir; God is faithful." He replied, in his peculiarly emphatic manner, "Yes! God does not deceive his servants." Towards the following morning the approaching change became apparent. Between six and seven o'clock on the morning of Saturday, November 28, his beloved daughter and the writer were at his bed side, when he intimated that he felt the "time of his departure was at hand." He was restless as to the body, but serene in mind. Prayer was offered on his behalf, in which he evidently united, and at the close he said firmly "Amen!" putting out his hand and cordially shaking that of him by whom it had been presented. After this he scarcely spoke: his breathing became shorter and fainter, until, about half-past nine o'clock, his spirit departed, without a sigh, or struggle, or movement, to ruffle the tran-

quillity of a scene which might indeed be designated "perfect peace."

The description given of Barnabas, "he was a good man," is one which no person who was acquainted with Mr. Wells would hesitate to apply to him; nor would those who knew him best hesitate to go further, and to pronounce him a man eminently good. Some of his religious sentiments were formed upon a standard which obtained in our churches half a century ago, and which was less enlarged and comprehensive than that which modern and more correct views of scripture truth have now generally established. His natural warmth and eagerness of temper betrayed him occasionally into actions and expressions which had less of amiableness than Christianity demands. But nevertheless, if unaffected humiliation before God, if ardent love to Christ, if delight in devotional communion with God, if hatred and fear of sin, are indications of eminent piety, then unquestionably he possessed it. With what childlike humility he would abase himself; with what affection he would speak of "the dear Saviour;" how he delighted in the scriptures; how he loved frequently to "enter into his closet, and pray to his Father in secret;" and how scrupulously and almost superstitiously careful he was, lest he should offend and dishonour God, those who lived with him well know. Natural temperament, and other circumstances, tended to make him more the creature of frames and feelings than is desirable. But, still, religion was his joy. He "found God's word, and he did eat it, and it was to him the joy and rejoicing of his heart." He loved the sabbath, the sanctuary, the ministry of the word, the meeting for social prayer. In secret he perused with untiring pleasure, the book of God, and delighted in drawing near "even to his seat," and to have fellowship with heaven. He found that wisdom's ways, though not thornless, were "ways of pleasantness, and paths of peace."

MRS. ROSE.

The subject of this narrative was the seventh daughter of the late Mr. James Paine, of Brook End House, in the parish of Gamlingay. She was beautiful in her person, engaging in her manners, amiable in her disposition, and unimpeachable in her moral character. But, until within a short period of her death, although occasionally the subject of serious impressions, she appears to have been unacquainted with true religion.

In the month of March, 1840, she was married to Mr. Rose, of Bedford. At that time she was under twenty years of age, in the bloom of youth, in the possession of health, and amidst the fairest prospects of

a long and happy life. But, alas! how soon have marriage rites been followed by funeral solemnities! On the 29th of December Mrs. Rose gave birth to a son. At that interesting period she was more than usually favoured; and sanguine hopes were entertained by her anxious relatives of her speedy restoration to health. These hopes were indulged almost to the last moment of her existence. But she was a flower too tender for earth, and she was soon to wither and fade.

The following remarkable account of the occurrences preceding her decease, which took place on the 16th of January, is extracted from an interesting narrative written by one of her sisters, who was with her during nearly the whole of the time from her confinement to her death, and who watched over her with all the assiduity and tenderness which affection could suggest.

"The mind of our beloved Emma appeared to be much impressed with the signal manifestation of God's kindness to her in the birth of her dear child; but she did not manifest any particular discomposure of mind respecting her future state until the sabbath previous to her death. In the evening of that day she particularly urged religious conversation. In speaking of the vanity of earthly enjoyments, 'Ah,' she said, 'I have found that nothing in the world is calculated to give satisfaction.' To which it was replied, 'If that is the case, I hope you are seeking felicity from that source where alone the perfection of it is to be found.' She said, 'I wish to do so, but am afraid I never shall;' and immediately asked, 'Is Richard Ives alive?' (a poor but valuable member of the church at Gamlingay) 'how often I have wished I was like him!' 'Why?' it was asked; 'because you think he is near to heaven? The same Saviour who will welcome him there will be equally willing to receive you.' 'Yes,' she said, 'I know he is willing to save all who come to him by faith; but, oh, I have not one feeling which I ought to have, and I am such a sinner.' She then referred to the circumstance of Richard's once asking her if she loved Christ. 'How often,' she said, 'have I been shocked at myself in treating the question in the light manner I did; but the circumstance has been the means of producing many serious impressions on my mind.' She also referred to the Tuesday evening services,—services held in the Baptist Meeting-house, Gamlingay, and designed especially for the benefit of the young,—as having produced many powerful convictions; but expressed her fear that she had trifled with them until it was too late to obtain mercy. Conversation of this kind occupied the time until she retired to rest, when her mind appeared to

be much distressed. She entreated those who were present to pray with her, for, she said, she dared not close her eyes in sleep until she could feel assured she had an interest in Christ. She passed almost a sleepless night. In the morning she appeared a little relieved, but still had very distressing fears. Her avidity for religious conversation was remarkable. The moment her friends entered the room she would introduce it, and with the most intense interest listen to the merciful declarations of scripture to repenting sinners. 'But, oh!' she would say, 'I fear I have neglected religion too long, and that now I have not those exalted views of Christ, and that sense of my own unworthiness which I ought to have.' It was remarked, that if we were true Christians, we should daily feel more of our own unworthiness, and see more beauty and perfection in Christ; and that it was not desirable we should be satisfied with our feelings in this respect, for we were never so safe as when feeling our own deficiencies; as that would lead us to put all our trust in the Saviour. 'But, oh,' she said, 'if after all I have not one right feeling; if all this concern for my soul should end in nothing. I fear sometimes that my heart has never been touched by the Spirit of God. If God *has* begun the good work, I know he will carry it on, but I am afraid it is not begun.'

"On the Wednesday morning, on being asked how she was, she said, 'Oh, I am much better; I can pray this morning, although not as I could wish.' Her mind was evidently relieved in some degree, but not entirely. If at any time she appeared at all interested in her worldly concerns (which was not very usual), she would suddenly exclaim, 'Oh! but I must not forget my soul. I am afraid when I get into the world again I shall forget *that*. How much do I stand in need of the prayers of all my friends; and how many praying friends I am blessed with!'

"She expressed great delight in reading and hearing the scriptures, and was very anxious to have them explained to her. In reference to the love of the Saviour she frequently exclaimed, 'How great is the mystery of godliness!' When it was mentioned to her that any one would call to see her, she would say, 'I do not want to see any but those who love Christ, and can instruct me in the way to heaven.' She frequently said to me, 'What shall I do when you are gone? I shall have one less to talk to about Jesus: but, oh! if I could feel that I was really washed in his precious blood, I should want nothing else to make me happy. His love would make up for every deprivation.' To one of her sisters who visited her she spoke of the importance

of marrying a good man. 'What,' said she, 'should I do now if I had not a praying husband? You cannot conceive of the comfort this affords me.'

"Thus she continued until the day before her death, when her mind was evidently yet more relieved. In the evening she was reading the experience of some pious individual; and, as if unconscious of all around her, she closed her eyes, and appeared to be in fervent prayer. She was heard distinctly to say, 'O Lord, I beseech thee, give me a new heart, and cleanse me in thine own precious blood.' Soon after, some one present said, 'I hope you do love the Lord Jesus Christ now.' 'Yes,' she replied, 'I hope I do.' To her servant, who was sitting with her, and who is a pious person, she said, 'Susan, how were you brought to love the Lord?' After Susan had informed her, she continued, 'Then you would not part with Christ for all the riches of this world.' On her servant replying 'No,' she said, 'I thought not.'

"On the Saturday she did not complain of being worse in her health, but continually spoke of the love of Christ. To a relative who visited her for the first time since her confinement, with the intention of remaining with her, she immediately mentioned the exercises of her mind during the past week, and, as the friend observed, appeared quite 'a new creature.' She ate a very hearty dinner, and got up as usual afterwards, but appeared rather weaker than on the previous evening (as she was then so much better as for the first time to walk to her bed room alone), but nothing serious was apprehended respecting her. She observed once, in speaking of her weakness, that she thought the Almighty had brought her so low that she might reflect. In the afternoon a friend asked her if she had profited by Mr Jukes' ministry. She replied, 'Not so much as I could wish, but when I get well I shall hear him with new ears.' A little before her death the bell tolled. 'Ah,' she said, 'another soul is called into eternity;' little supposing that in one short hour that same bell would announce her departure. Just as she was about to take her tea she complained of feeling rather faint, and said she should like to go to bed. She was immediately removed to her bedroom; but before she could be undressed, she laid back upon the sofa, and, without a single sigh, expired, to awake, I trust, in the presence of that Saviour she so desired to love."

MR. S. COWTON.

The late Mr. Samuel Cowton, deacon of the Baptist church, Burlington, was born at Hunmanby, Feb. 24, 1765-6. Prior to his going to reside at Burlington, he was ac-

customed to attend the Church of England, during which period, it appears, he was frequently the subject of deep and serious convictions. After he went to reside at Burlington, which was in the summer of 1789, he was led in the providence of God to attend the ministry of Mr. Gawkrödger, the Baptist minister of B. at that time. The year following Mr. C. was baptized, and added to the church, in which relation he continued till his death, a period of upwards of fifty years. It is deserving of notice, that Mr. C. was a dissenter and a Baptist from principle, and not from accident, as, alas! is too common in the present day; and, being such at the outset, he continued such to the end. Few Churchmen or Pædobaptists, who knew the deceased, would encounter him upon the subject of establishments, or of baptism; if at any time they had the temerity to do so, they soon found the impotency of contending with carnal against spiritual weapons—the only weapons which on these occasions our friend wielded, and which he knew how to wield so well.

At the outset of his Christian career, and for some time after, Mr. C. was in sentiment a hyper-Calvinist. Antinomian views prevailed in the church at the time of his union with it, and he was led to adopt them without due consideration. The happy change in his views which he afterwards experienced was, it is believed, occasioned by the following circumstances. He observed that wherever these high sentiments prevailed in a church there was but little peace or love. He observed, moreover, that those who were the strongest advocates for these high doctrines were generally men of very lax morals—men who would not hesitate to overreach their neighbours in the way of trade—men who would not hesitate to get intoxicated at times—men who would stoop to anything low and mean; whilst they were seldom satisfied with the preacher, and never with the preaching, unless it was squared exactly by the rules of their orthodoxy. These considerations led Mr. C. to examine the scriptures for himself, in doing which, he found that the doctrines of these men, however they might serve as a cloak for licentiousness, would not stand the test of God's word; hence, he abandoned many of the sentiments which he formerly held; especially that it was wrong to preach the gospel to sinners, and that it was not the duty of sinners, hearing the gospel, to repent of their sins, and believe in Christ Jesus. Both these sentiments he found in God's word—both he believed; nor was he satisfied with the preacher who did not urge these topics upon all who came within the reach of his public influence.

Mr. Cowton was a deacon of the church upwards of twenty years. During that period he was a great help to his minister, and blessing to the church. His minister's peace, his minister's comfort, his minister's reputation, lay near his heart. Like every other faithful minister of the gospel, his pastor had to contend with many difficulties and trials, many secret and avowed enemies. In Mr. C., however, he always found a friend in whom he could confide, who shared in his sorrows and sympathized with him in his woes. Speak evil of the pastor who might, Mr. C. would not do so; on the contrary, it was his custom, when he heard any one speak lightly of the sermon, to ask, "Well, you say so and so about the sermon; did you before going to hear the sermon pray that God would direct the preacher, and bless his word to your soul?" And when any complained of the pastor, that he did this, or neglected that, Mr. C. would generally say, "Well, have you good grounds for what you say? if you have, why do you not go to the pastor himself, and prefer your complaint to him, instead of doing so to me, or any one else?" Happy, happy would it be for pastors and churches, if all whisperers, and busybodies, and discontented murmurers, were met with so much faithfulness.

Mr. C., although aged and very infirm, was an active member to the last. Having a good deal of leisure time, he employed it in studying the sacred scriptures, and in imparting to others the fruits of his labour. For this latter purpose, he had a class, which he met in his own house, and to whom he unfolded, with meekness and great simplicity, the wondrous things which he found in God's law. The deputations who visited Burlington on behalf of the mission generally supped with the *old deacon*, and were at the same time pleased and edified with his primitive simplicity and his varied attainments in divine knowledge.

The last end of our dear friend, as might be expected from such a life, was calm and peaceful. With the serenity of the summer's sun when setting below the horizon, he took his leave of this transitory and fleeting world. His last words were, "Farewell, peace be with you." His mind was stayed upon God, and, according to God's promise, he kept him in "perfect peace." He died Feb. 9, 1841, aged 75. His death was improved by the Rev. Mr. Harness, his pastor, also (as a part of his family reside in Hull, and as he was long and intimately known to the church in Salthouse Lane) by the Rev. D. M. N. Thomson, of Hull.

MRS. VEALS.

Died at Uffculm, Devon, March 23, Mrs. Elizabeth Veals, wife of the beloved deacon of the Baptist church in the above place. She was a consistent member of that communion ever since its formation, which is thirty-one years, and previous to that, a member of the Baptist church, Prescott. She died in peace, aged seventy-eight years.

REV. MILES ODDY.

This venerable man, who was pastor of the first Baptist church at Haworth in Yorkshire above forty years, died on the 26th of March, having recently entered his eighty-sixth year. Since he resigned his pastorate, about seven years ago, he resided at Bingley, where he ended his days in peace.

REV. JOSEPH SEYMOUR.

Died, April 3, 1841, aged seventy years, the Rev. Joseph Seymour, pastor of the Baptist church, Bradford, Wilts. He had laboured in his Master's vineyard, with acceptance and considerable success, for more than forty-five years; and may be said, with great propriety, to have been a holy man of God. The high respect in which he was held in the town and neighbourhood, was rendered evident by the very large assemblage of ministers and friends who attended his funeral.

MRS. H. POPE.

Died, on Saturday, April 10, 1841, in the forty-seventh year of her age, Henrietta Catherina, the beloved wife of Henry Pope, jun., of Ryecroft House, Cheetham Hill, Manchester. She had the happiness of being brought to the knowledge of the truth as it is in Jesus in early life, and twenty years since was baptized, on profession of her faith, by the Rev. John Birt, and joined the church under his pastoral care, York Street, Manchester; but, on account of some uneasiness in the church, she withdrew therefrom, and united herself with the church of Christ in Moseley Street, then under the pastoral care of the late excellent Dr. M'All, to whose ministry she was greatly attached, and with whom there existed a great congeniality of spirit. For several years she had been subjected to much bodily affliction, and for the last twelve months confined mostly to her house, but was most mercifully supported, and enabled to endure with Christian fortitude and patience what her heavenly Father, in his infinite wisdom, saw meet to exercise her with. Though surrounded with every comfort this world can afford, such was her submission

and resignation to the divine will, that she was perfectly willing to live or to die as her Lord and Saviour saw meet. Few Christians enjoy a more settled peace of mind than she for several years was favoured with, and shed in the full assurance of her interest in the blessings of redemption. A few hours before her death she sent for her family and friends, and took a most affectionate and affecting leave with each one, saying to her aged and sorrowing parents, "Good bye. We shall soon meet again. I have not the shadow of a doubt of my final safety. Farewell." From this time she spoke but little, but retained her confidence to the end, and sunk into the arms of death without a groan or a sigh.

MRS. ROLESTON.

Died, April 10, at Exeter, Susanna, the beloved wife of Mr. Joseph Rolleston, deacon of the Baptist church in that city, and mother of the Rev. F. H. Rolleston, of St. Hill, Kentisbeer, aged sixty-four years. She died in the faith of Jesus Christ, and her end was peace.

MISCELLANEA.

STEPNEY COLLEGE.

The reception of the Queen's warrant to Stepney College to issue certificates to the candidates for degrees in the University of London, a copy of which was inserted in our number for February, has occasioned the Committee of the College to pass the following resolutions, which were adopted unanimously.

"That this Committee, while desirous of taking advantage of all the facilities of obtaining knowledge now afforded to the students, would record their deep conviction that these facilities should be used with a constant regard to the great end of the institution—the communication of theological truth, and the training up of Christian men for the work of the ministry. And,

"That they deem it desirable to avail themselves of the warrant they have received so far as they can consistently with this principle."

The following regulations were also adopted in relation to degrees.

It was resolved—

"1 That the tutors be requested to report what students now in the house ought to be permitted to take steps for graduation in the University of London.

"2. That the examination sub-committee, and the tutors, be requested to add in future to their usual reports the names of such students as they think ought to be permitted to matriculate.

"3. That all such students, when received, be received on the understanding

that they are expected, if circumstances allow, to matriculate at latest by the beginning of the second year of their educational course.

"4. That they be expected to undergo an examination for their B.A. degree by the close of their third year.

"5. That no student be allowed to take an M.A. degree while in the house, unless it can be clearly shown that it may be taken without injury to his theological studies.

"6. That all students who take their B.A. degree be expected, during their fourth year, to undergo the theological examination of the London University, in order to obtain certificates of proficiency.

"7. That the students be by all means encouraged to give their spare time rather to theological studies than to preparation for honours.

"8. That all the students of the institution be expected to attend the matriculation lectures of the additional tutor, but that their attendance at subsequent lectures be left to the choice of the students themselves, those of course excepted who are named in resolution, number 2.

BAPTIST BUILDING FUND.

In the fifth rule of the Baptist Building Fund, and the eighth clause, the following is expressly stated:—"that an engagement be entered into on the part of accepted cases, that they be not collected for in London afterwards." This rule is presented in every report, and in the list of questions sent to the presentees of each case it is distinctly asked, "Will you engage not to collect for your case hereafter in London?" and before the grant is made, this question is twice as distinctly answered in the affirmative by the pastor and deacons of the church.

The committee have been sorry to find that, notwithstanding this engagement, several cases relieved by the Fund have been presented for further relief by means of ruled cards, collecting books, and the personal application of members and others. It has, consequently, become the painful duty of the committee to state, that they must hold every such application a breach of the engagement into which the parties entered with the Society; and that, hereafter, they will feel bound to publish such cases for the information of the subscribers. And, further, cases for which such applications are made before the grants are voted, will, by clause the seventh of rule the fifth, "be considered as forfeiting all claims to assistance."

SURREY MISSION.

The forty-fourth anniversary of this society was held at the Rev. J. Burnet's cha-

pel, Camberwell, on Wednesday, April 7. The Rev. James Hill, of Clapham, commenced the morning service by reading the scriptures and prayer; the Rev. J. Harris, of Cheshunt College, preached an excellent and appropriate sermon, from Luke xii. 50; and the Rev. E. Steane, of Camberwell, concluded with prayer.

The annual meeting was held in the evening; T. Piper, Esq. in the chair. Addresses were delivered by the Rev. Messrs. G. Clayton, T. Jackson, S. A. Dubourg, W. Jackson, J. M. Soule, J. Burnet, J. E. Richards, J. Mirams, and W. B. Gurney, Esq.

The report stated that during the past year, in connexion with the London Christian Instruction Society, a number of open-air services had been held in the lower districts of the county, which were well attended, and which had issued in the opening of a new station in a village hitherto deemed inaccessible.

The society employs five missionaries, and assists pastors of churches in itinerating services. The agents preach in 30 villages, to about 2,000 persons, 145 of whom are in church fellowship. There are 9 sabbath schools connected with the mission, with 300 children and 35 teachers. In the course of the year 2,500 tracts have been put into circulation.

Numerous villages are yet destitute of the faithful preaching of the gospel, and new districts might at once be occupied could the requisite funds be obtained; but, for the third year in succession, the treasurer is in advance.

The ministers and churches of Christ are earnestly solicited to unite in prompt and vigorous efforts, proportionate to the wants of the benighted villagers of Surrey, so that no individual in the most remote hamlet may have occasion to say, "No man careth for my soul."

Contributions will be thankfully received by the treasurer, Mr. Hickson, Wandsworth; the secretaries, Rev. J. E. Richards, of Wandsworth; Rev. J. M. Soule, Battersea; Rev. R. Connebee, Dorking; or any member of the committee.

SOCIETY FOR THE RELIEF OF AGED OR INFIRM BAPTIST MINISTERS, INSTITUTED AT BATH, 1816.

The meeting of the committee of this society, previous to the annual meeting, will be held in the vestry of Somerset Street Chapel, in Bath, on Wednesday, the 5th of May next. All claims upon the funds of the society must be in the hands of the secretary before 12 o'clock on that day.

PRESENTS TO MINISTERS.

A meeting of members of the Baptist church, Portmahon, Sheffield, was held on Tuesday evening, April 6, for the purpose of presenting the Rev. David Rees with a parting memorial of their esteem, on his resignation of the pastoral office over them. It consisted of a beautiful copy of Dr. Bloomfield's Greek Testament, with notes, &c., &c., in two volumes, 8vo. It was presented by Mr. Robert North, accompanied with a suitable address, expressing their grateful estimation of his zealous, untiring, and most effective services, on behalf of the infant cause with which they are connected.

On Friday, April 9, the members of the Baptist church and congregation in Wellington, Shropshire, assembled together for the purpose of presenting their pastor with a tribute of affectionate regard. About 200 persons partook of tea in the chapel. After this a public meeting was held, in the course of which one of the deacons, after delivering an appropriate address, presented the Works of the Rev. A. Fuller in one vol., the Life of Dr. Steadman, and Bagster's Comprehensive Bible, together with a handsome silver cup. The following inscription was placed in each of the books—"Testimonial of esteem from the church and congregation assembling at the Baptist Chapel, Wellington, Salop, to their beloved minister, the Rev. W. Keay; presented near the close of the twenty-first year of his ministerial labour among them, April 9, 1841."

SWANSEA.

On Lord's day, April 4, 1841, the Rev. T. Evans, lately a minister amongst the Methodists, was baptized at York Place Chapel, Swansea, by the Rev. C. Thompson, minister of the place. Previous to the administration of the ordinance he gave a very interesting account of the means whereby he was led to embrace the sentiments of the Baptists.

EYE.

At the Baptist Chapel, Eye, Suffolk, a series of special meetings for prayer and exhortation was held, from Monday, April 12, to Friday, the 16th. The object of the services was to promote, through the blessing of God, the revival of religion in the church and neighbourhood.

These were the first services of the kind ever held in the place, and there is reason to think they were not in vain. A feeling of lively interest was awakened, the attendance increased to the end of the meetings, and the minds of many were much im-

pressed by the addresses that were delivered, and by a letter from the Rev. C. H. Roe, describing the recent revivals in the north of England.

In conducting the services, the Rev. E. Davis, minister of the chapel, was kindly assisted by the brethren Lewis of Diss, and Sparke of Botesdale. It is hoped the results will be permanently gratifying.

A PEACEFUL PROJECT.

The New York Baptist Advocate says, "M. Alexander Vattamere is engaged in an enterprise that promises extensive utility. It is to persuade states and nations to interchange presents of literary and scientific kinds, in order, not only to promote mutual intellectual improvement, but to cherish and strengthen the bonds of amity between them. His success in Europe has been great, and he is now, with a fair share of prosperity, prosecuting the same objects in this country. The President, and all the members of Congress, have given written testimonials in favour of his project, and of the character of the man, and some of our states have begun to act upon his plan. Louisiana appropriated 6,000 dollars to pay for books, maps, specimens of natural productions, &c.; and the senate of our state passed an act to appropriate 12,000 dollars for like purposes. The act, passing on the last day of the session, could not be carried through the Assembly, and the matter was deferred till the next session.

MARRIAGES.

At St. Andrew's Street Chapel, Cambridge, by Rev. R. Roff, March 4, Mr. A. SILK to Mrs. REYNOLDS, both of Cambridge.

At the Baptist Chapel, Diss, Norfolk, March 11, 1841, by the Rev. J. P. Lewis, Mr. L. JACKMAN, to MARY ANN, only daughter of Mr. J. MIDDLETON, Walcot Green, near Diss.

By license, in the Baptist Chapel, West Street, Rochdale, by the Rev. W. F. Burchell, March 25, Mr. C. LITTLEWOOD, to Miss ANNA F. LITTLEWOOD, daughter of Mr. James Littlewood, one of the senior deacons of the church.

At St. Andrew's Street Chapel, Cambridge, by Rev. R. Roff, April 2, Mr. P. H. YOUNGMAN of Maldon, Essex, to Miss M. H. SLADE, of Cambridge.

At the Particular Baptist Chapel, Smarden, by the Rev. W. Syckelmoore, April 9, 1841, Mr. LEWIS MILLS of Smarden, to Miss MARY ANN LUPTON, daughter of Mr. Lupton of Chelsea.

At Bethesda Chapel, Uley, Gloucestershire, by the Rev. John Eyres, April 22, 1841, Mr. JAMES HILL of London, to Miss ANN HILL, of Uley.

CORRESPONDENCE.

ON THE BAPTIST UNION.

To the Editor of the Baptist Magazine.

SIR,—I think all your readers must feel grateful to the secretaries and committee of the Baptist Union for their last valuable report, which contains a mass of matter which must be deeply interesting to the whole denomination, as it affords us the means of knowing more of the state and progress of our section of the Christian church than we could have obtained by any other means. It is a publication which should be in the hands of every Baptist in the United Kingdom; and if there are any who have not read it, they have neglected an important privilege.

But my design in noticing it at this time, is to express my lamentation that a commit-

tee which has done so much, and so efficiently to serve the denomination, is not more liberally sustained by the pecuniary assistance of the churches.

It appears from the treasurer's account, that the committee expend but little more than one hundred pounds a year, and even that small sum is not furnished, as he is in advance for the society £110 14s. 5d. This surely ought not to be, while there are more than 600 churches in the Union.

It appears to me, Sir, that this evil need only be known to be remedied; and I trust that this debt will soon be discharged, and that a much larger capital will be placed at the disposal of the committee, to enable them to carry out their important objects to a yet greater extent.

It appears there are 20 Associations in the Union; if these subscribed annually £5 each, it would amount to . . .	£100
If 200 Churches, not in Association, subscribed but 10s. each, it would be . . .	100
If 1000 copies of the Report be sold at 1s., as they would be if their value was known . . .	50
Another sum might be raised by private subscription, to make up another . . .	50
	300

This would enable the committee to obtain and to extend information which would circulate like the life blood of the human frame, diffusing animation and vigour through the whole denomination. Hoping that this subject will engage the attention of the representatives of our churches at their approaching associations,

I am, Sir, yours, &c.,
T. TILLY.

Forton, April 12, 1841.

ON THE CONVERSION OF THE JEWS.

To the Editor of the Baptist Magazine.

DEAR SIR,—You doubtless know that there is much talk about the speedy return of the Jews into Judea; and that this is confidently expected by some, though it is not by your correspondent. Will you allow me, however, to call the attention of the disciples of Jesus, through the medium of your Magazine, to the importance of taking into serious consideration the *restoration*—conversion—of Israel?

How is it that no attempt, worthy of the name, has ever been made by any of the dissenting bodies towards the securing this desideratum? How is it that only members of the Established and Romish churches—persons the most unlikely to succeed—have exerted themselves among this interesting people? How is it that the Baptist denomination has done nothing in this department of labour? Does the old objection weigh with us, “The time is not come, the time that the Lord’s house should be built?” How is it that, while we establish missions among the gentiles, we have left “the lost sheep of the house of Israel” to perish in their sins? And do not the Jews constitute part of the “all nations” to whom the gospel was to be preached? Are we not verily guilty in our conduct towards, or neglect of, them? Cannot something be done? ought not something to be attempted, by the dissenters of these realms, such a mighty and energetic body as they are now become? Have we forgotten, that “through their (the Gentiles’) mercy, they (the Jews) also may obtain mercy”?—Rom. xi. 31. But we have not exercised mercy towards them—our bowels have not yearned over them!

Trusting that some of your more able correspondents will take up this interesting subject, and praying that the issue may be a united effort to restore the children of Israel to God and his Christ,

I am, my dear Sir,

Respectfully yours,
ROBERT GRACE.

Battle, Sussex, Mar. 1, 1841.

ON THE CONSTRUCTION OF CHAPELS.

To the Editor of the Baptist Magazine.

SIR,—I have been much pleased with the articles which have lately appeared in your Magazine on high pulpits. Whatever affects the comfort of speaker or hearer in a place of worship is of importance, and a high pulpit greatly affects both. But I think, Sir, that we yet want something more explicit on the point. What is “high,” or “low”? and where are the “foci” at one of which the pulpit should be placed? Were some of your correspondents who have experience in such matters to furnish a paper or two on the construction of places of worship, with a view to economy, comfort, and beauty, giving proportions, pointing out advantages and defects, &c., it would be very useful, particularly to persons in the country, who, when about to enlarge or build, have generally no better guide than their own fancy. Except in large towns a skilful architect cannot be employed, and common builders know nothing about such things; hence it often happens that a house which is but ill adapted to the purpose for which it was designed, costs as much, if not more, than might have secured both comfort and beauty. The directions furnished should be plain, and as free from technicalities as possible, and if they were extended so as to embrace schoolrooms it would be well.

The subject is one of importance, and if you think these remarks worthy of a place in your columns, your inserting them will oblige,

Sir, yours,

H.

ON CHURCH MEMBERSHIP.

To the Editor of the Baptist Magazine.

DEAR SIR,—I shall esteem it a favour if you will insert in your valuable Magazine the following thoughts. I trust I write without any improper sectarian feeling. That I do belong to the Baptist denomination, and that it is my aim to promote and increase that body of believers, I unhesitatingly admit; and if the few words I may write shall lead to the accomplishment of that object, I shall consider it one of the best hours of my life. I trust my aim is the glory of that Saviour “whose I am, and whom I desire to serve.”

Being fully persuaded that the New Testament sanctions the baptism of believers only, I view with extreme sorrow and regret the number of our Baptist brethren who are united to Independent churches; who, through such connexion, by their membership and money, assist in various ways to uphold a practice quite at variance with what they profess to believe to be the mind of the Saviour with reference to baptism.

I should much like to see this subject receive the attention which it deserves, especially from the followers of Christ of our denomination; and may the time come when our fellow-believers may, on a due consideration of this subject, be brought to see that their conduct in this particular is, if not sinful, certainly unwise, and to come out from amongst all other communions, and to stand up manfully for the truth. I believe the time will come on earth when we shall see eye to eye, and that then all will know that, if they believe, nothing should hinder them from being baptized; but that, till then, it is the duty of all who believe they have the truth with regard to believers' baptism, candidly, but firmly, to maintain their principles by supporting their own denomination.

A DEACON OF A BAPTIST CHURCH.
Oxford, April 19, 1841.

EDITORIAL POSTSCRIPT.

OUR readers are probably aware that recent occurrences have rendered it necessary that the proprietors of the Magazine should select another publisher. It affords us pleasure to say that they have made a satisfactory arrangement with the respectable firm of Houlston and Stoneman, and that from their premises, 65, Paternoster Row, our next number will be issued. Mr. Stoneman, the acting partner, is a Baptist, a member of the church meeting in John Street under the pastoral care of the Rev. J. H. Evans; and his high reputation as a tradesman is a guarantee that our friends in the country will find him punctual and obliging. To his care they will henceforward have the kindness to address their communications.

A resident near the Mile End Road, who gives his name, believing that a large chapel for our denomination is very much needed at the eastern end of London, offers to subscribe £50 towards one, and to take an active part in preparatory exertions. He suggests the line of road between Whitechapel and the canal-bridge, Bow, as its site, and thinks that it should be sufficiently large to hold 2,000 persons. If any of our readers are inclined to co-operate with our correspondent in this project we shall be very happy to be the medium of communication.

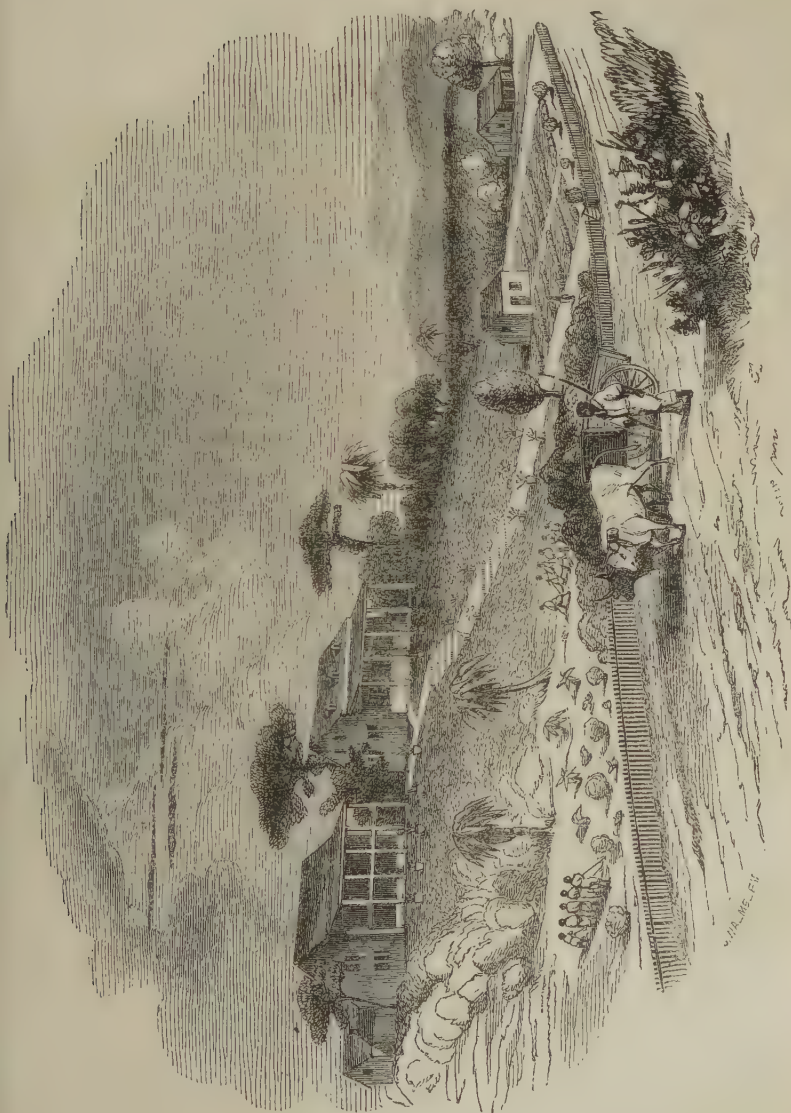
It appears that the high church party are again making efforts to get up petitions in favour of what they call Church Extension. According to the public papers, Sir R. H. Inglis presented to the House of Commons last week above forty petitions on this subject in one evening.

We have seen the first number of "The Nonconformist," a weekly paper, which was announced in our pages, as in contemplation, some months ago. It consists of sixteen pages of a size which is now called octavo, but which is larger than folios generally were in former times. Its external aspect is highly respectable. The original articles are written powerfully, and the selections have been made and put together with care. The principles of the "Address to the Readers," with which it opens, have our full concurrence.

APPROACHING ASSOCIATIONS.

- May 11 and 12.*
BUCKS. Long Crendon. Preachers, brethren Tomlin and Burton.
- May 18 and 19.*
ESSEX. Burnham.
- May 25 and 26.*
EAST KENT. Eythorne. Preachers, brethren Scott and Daniell.
- May 26.*
BEDFORDSHIRE UNION, Bedford. Preacher, Dr. Cox.
- May 26 and 27.*
MONMOUTHSHIRE. Newport.
- May 27.*
HERTS AND SOUTH BEDS. Dunstable. Preacher, brother Hull; addresses in the evening.
- May 31, June 1 and 2.*
YORKSHIRE (West). Sheffield 1st church. Preachers, brethren Giles, Dowson, and Macpherson.
- June 1 and 2.*
OXFORDSHIRE. Shipston on Stour. Preachers, brother Godwin and others.
- June 1 and 2.*
SOUTHERN. Salisbury. Preachers, brethren Morris and Millard.
- June 1 and 2.*
WEST KENT AND SUSSEX. Bessel's Green. Preachers, brethren Saffery and Roberts.
- June 2 and 3.*
CARDIGANSHIRE. Cardigan.
- June 2 and 3.*
BRISTOL. Wells. Preachers, brethren Midleditch, Crisp, and Russell.
- June 2 and 3.*
LANCASHIRE. Liverpool. Preachers, brethren Burchell and Acworth.
- June 2 and 3.*
WESTERN. Chard. Preachers, brethren Baynes, Chapman, and Wayland.
- June 8 and 9.*
PEMBROKESHIRE. Fishguard.
- June 15 and 16.*
CARMARTHENSHIRE. Llandilo.
- June 17.*
GLAMORGANSHIRE. Llanarvon.
- July 13 and 14.*
WORCESTERSHIRE. Upton. Preachers, brother Hockin and others.

THE
MISSIONARY HERALD.



AMERICAN EPISCOPAL MISSION, CAPE PALMAS, WESTERN AFRICA.—See p. 249.

WESTERN AFRICA.

THE letters from our brethren engaged in this mission, referred to in our last Number, have since arrived. Hitherto their course has been prosperous, and we trust it will hereafter appear that they have landed on the shores of that long desolated continent as harbingers of mercy to myriads of its oppressed and degraded inhabitants. The letters first written were dated Dec. 7, off Settra Krou, on the Grain Coast: Lat. $4^{\circ} 51' N.$, Long. $8^{\circ} 36' W.$

Mr. Clarke thus writes:—

After a voyage of fifty days, we reached this part of the coast of Africa, and are again raising our anchor to proceed onward, to call at various places, until we reach Cape Coast Castle, where our stay will be, probably, six or seven days; after which we hope to proceed, without further detention, to Fernando Po, and may reach Clarence Harbour by Christmas, or the end of the year.

The great goodness of our heavenly Father has been manifest to our souls from day to day; and in those smaller things which pertain to the body, myself and beloved companion, Dr. Prince, have been favoured with more than parental care. Our God hath done all things well, and we wonder and adore, while we thank him with grateful hearts for his fatherly protection and perpetual mercy.

On the voyage to this coast, we have had, in general, pleasant weather, and for the first four weeks, we had favourable winds, and made good progress. Since then calms, and squalls, and thunder, and rain have been frequent: still, our shortest distance onward has never been less than twenty-four miles, and, generally, we have exceeded fifty miles per day. Our sea supplies have been very good, and I have not felt the want, for my part, of any thing the being on land could supply. Our health has been continued to us, by the goodness of God, and the health of the ship's company is also good.

The coast of Africa is said to be, at this season, very healthy; and a Captain Richardson, of the schooner *Maryaret*, whose vessel we have visited, has been six months on the coast, and, except four months ago at Sierra Leone, has found it very healthy.

Our captain has been exceedingly attentive and kind to us; and has afforded us every facility he could to enable us to do good to himself and to his ship's company. We have twice a day conducted worship in the cabin, and besides this, have had worship on the deck once each Sabbath, and have been allowed free access daily to the seamen, to go into the fore-castle, to read to them, pray for them, and instruct them in the things which belong to their everlasting peace. Kind, faithful advice has been received gratefully by our respected captain. Our fellow-passenger has been very pleasant; and, with Captain Irving, has regularly attended our morning and evening worship.

The sailors have been very orderly and quiet; seldom have our ears been pained by hearing an oath escape from the lips of any of them, and in the hearing of the captain nothing of the sort is allowed. If an oath escapes from any one, he commands them to do their work without swearing. They have, in general, attended our meetings well; though, alas! we do not yet see any fruit of repentance appearing in the conduct of any of them. Still, the attention they manifest, their especial sedateness, in some cases, after the preaching of the word, and their gratitude, gives me reason to hope that the Spirit has, indeed, begun to make powerful his own word to their salvation.

Our employment has been, reading the word of God in public and in private—to individuals and to companies—causing some of the seamen to read to us, teaching the eight black persons on board; one of them, a boy, I have been teaching to read. We have also employed much time in prayer in private and alone. Conversation on divine things, meditation, &c., have also employed several of our hours on shipboard. I have read such books as I thought would be of use to us in reference to Africa, its customs, and superstitions; applied a little to Arabic, and some of the African languages. Have been reading the Koran, and making myself better acquainted with the life of Mahomet, and the religion of that impostor. I have, likewise, been careful to note down in my journal all credible accounts relative to the state, manners, and customs of various parts of Africa, obtained from the captains with whom we sail, and the Kroumen, Cape Coast man, and Congo, on board. My attention has also been particularly directed to the languages and dialects of Africa. By a careful application to all societies and places in London where I thought books in the African tongue could be obtained, I succeeded far beyond my expectations, and have now arranged the numerals of various African tribes, to the number of sixty-six, including their variations and a few common words in dialects and languages to the number of about fifty, to which I am now adding from native Africans. I thought of sending home a copy of these, but hope to enlarge and arrange still more, and shall wait a future opportunity, in the hope of being enabled to correct and increase by the delay.

We came to anchor here at an early hour

yesterday. The natives came on board to trade, and we conversed with many of them. Most of them speak a little English; some of them speak it well. They are fine-looking men; and no slavery, but that worst of slavery, the slavery of sin and Satan, exists among them. One of them said, they wanted some persons to live among them, to teach them, and would be glad to receive them, and to be taught by them. Nearly all had their country marks, even the very little boys, and many had ivory and brass rings about their wrists and arms. Some had brass chains about their necks and waists. Several wore gregres, tied to various parts. One had his gregre tied round his head; another his gregre, in form of a tiger's tooth, at his wrist;

and another had a large one tied round his neck, made up of large seeds, strung together upon native straw.

I am well persuaded, from all I learn of the people along this coast, that missionaries would be perfectly safe. This is close by Liberia, if not considered a part of it; and were you to send a missionary to Cape Palmas or to Liberia, he would soon find a people ready to receive him as a teacher sent of God.

We are now about to sail, and Captain Richardson has come on board for our letters. So I hastily conclude; and remain

Your ever affectionate brother,
in the best of bonds,
JOHN CLARKE.

Dr. Prince adds, on the same day :—

Brother Clarke says I ought to write to you, though I allege I have nothing novel or worthy to put before you. However, if it is my duty, I will do it, if it be only to assure you that I defer to him, and have a pleasure in addressing one whom I know to be my friend.

I have only to say, dear Sir, that the satisfaction with which I embarked upon this enterprise has, under divine influence, progressively increased. I have no exception against any part of the arrangement, and experience, through Almighty grace, a preparation of heart and mind for that work to which he has called me. Expecting great things, and looking to him who worketh all in all, I am going forward cheerfully, and can say to a comfortable degree, without any of that vexatious care which is the offspring of unbelief.

I dare say Mr. Clarke has spoken laudably of our kind and liberal-minded commander; I will, nevertheless, add my testimony. I have never before been upon the seas and so agreeably circumstanced as during this passage. The entire conduct of our commander and of our fellow-passenger has been regulated by urbanity and disinterested accommodation; and, on the part of our captain, it delights me to add, that I never met with more cheerful compliance with, nor more ready deference to, the suggestions of zealous minded Christians. I cannot better illustrate this than by relating his behaviour on the past day, the Sabbath. We made this coast the evening previous, but did not approach it near enough for his purpose, of

taking Kroumen, as hired labourers, and rice from the shore for their support, till about breakfast-time yesterday morning, when the anchor was once more plunged into the briny deep. We were immediately surrounded by a grotesque multitude, in their shell-like canoes, and boarded by them. Then began the din and ceaseless clamour of tongues, and preparation was being made for a sickening desecration of the Sabbath, but the grace of God prepared his ear for a well instructed remonstrance, and, after one or two struggles, that grace prevailed, put the devil to flight, and issued in a clearance of our deck from the noisy multitude, chagrined indeed that their offers of barter, &c., were deferred for the morrow's consideration.

Again, after our forenoon worship, hearing brother Clarke and me express a desire to repair to the shore, for the purpose of blowing the first blast of the Gospel trumpet upon that part of Africa's strand, then stretching its beauteous line under our lee, Captain Irving offered to lower his gig, and accompany us to the little village of Settra Krou, embosomed before us in a lovely foliage of nature's wild luxuriance. Presently we were distancing the Golden Spring, and as we rose over the parting waves, admired the stateliness of the barque, which had buffeted the waters, and carried us safely to her present anchorage. Yet we did not carry our design into execution, because we were afterwards persuaded, by those who know the coast very well, not to attempt a landing in a boat, and without a native pilot.

In Mr. Clarke's subsequent letter, dated off Cape Apollonia, on the Gold Coast, on the 18th of December, after referring to his previous communications, he proceeds :—

Since that time, (Dec. 6th) we have sailed slowly along the Grain, Ivory, and Gold Coasts, frequently lying too, or dropping anchor, for the purpose of procuring Kroumen, rice, fresh provision, cam-wood, ivory, gold-dust, &c. The Kroumen are taken as wood-cutters to Fernando Po. The rice is procured for their support,

and the coasting trade is carried on by Captain White for the benefit of the West African Company. We have thus had favourable opportunities for seeing the natives for upwards of 500 miles along the coast; and have sailed at a distance of from a mile and a half to three miles from the land all the way from Krou Rocks to

this place; so that the appearance of the country near the sea has been seen by us daily.

The land is, in general, low, and, except in the vicinity of the river St. Andrew, and at the termination of the Ivory Coast, and Todaz, beyond the fort and factory of Axim, no distant high land any where appears. The high land of Drewin, and the cliffs between Sotrahoo and Frisco, are the only heights worthy of notice near the sea. From Simou to Krou Settra, and again at Cape Palmas, and at many other places, the coast rises to about 100 feet, but in no part that we have yet passed, even that called the High Land of Drewin, does the height exceed 200 feet. The cliffs which appear on the Ivory Coast have a red and white appearance, as if composed of clay and red and white sandstone, and are the only ones seen on the line of coast we have passed. The sea is delightfully smooth, and the sea and land breezes are refreshing. Storms are almost unknown, except when the wild tornado rages for half an hour in resistless fury. The heat is not very oppressive, seldom rising above 87° of Fahrenheit, and never exceeding—that I have yet observed— $92\frac{1}{2}^{\circ}$. It seldom falls below 78° or 80° .

Along the line of coast a beautiful sandy beach meets the eye; and behind it, thick brushwood interspersed with palm and other-trees, towering above the more common wood and bushes, terminate the inland prospect.

Along the Grain Coast the beach is in some parts rocky, and behind these rocks frequently are seen the huts of the natives. A line of foam extends along the shore, and, when the coast is rock-bound, the spray rises to the height of many feet in snowy whiteness.

The huts of the natives are circular, except those intended for the Devil House, at the entrance of the village, the Palaver Shed, and the houses of some of the Headmen, which are oblong. The hut which we examined at Cape Palmas had two doors, but no windows. Its diameter was about twenty-four feet. A large fire occupied a spot near the centre, and a fish and guinea-pig were being smoked above it. On one side of the hut hung from fifteen to twenty wash-hand basins, in three rows; the only attempt at ornament the hut presented in its inner department. Outside, a basin of the same sort, which had lost its under part, was turned upside down on a hut, to add to the beauty of its cone-shaped top. Within were several occupants, who had adorned their persons with rings and greases. On the legs of one we counted thirty-two brass rings, and her neck, her hands, and wrists were not destitute of the strange oddities which constitute ornaments in this dark land.

There are here, within half a mile of each other, three native villages, and in the largest there are about 300 houses, which, taken at an average of five to each hut, gives a population of 1500 souls. These, alas! and all the other towns around, are nearly as dark as they were six years ago, before emigrants or missionaries

visited their shores. There are nine missionary labourers at, and within twelve miles of, Cape Palmas.

On our way towards a second village, we came to the "In-ju," or Devil House, as the natives here term it. It was a rude shed, with the footpath to the village passing through it. Inside were the offerings presented, consisting of broken pots, an old wooden shield, sticks dressed up with feathers, bones of animals, and other senseless fooleries. A swarm of bees hung from the roof to the shelf on which lay the offerings of the people, and the nests of the purple winged hornet, covered with these dangerous stinging insects, hung over our heads. A native girl warned us of our dangerous proximity to these creatures by significant sounds and gestures.

Before we reached the next village we were met by a funeral procession. In the section of an old canoe lay the body of a female, with her dead infant, to which she had given birth on the previous day. The corpses were borne on the heads of two men. The bodies were covered, except the head and the feet of the mother,—the latter were ornamented at the toes with strings of red beads. The first part of the procession consisted of several females, with large bowls of rice and palm oil, who went on at a half running pace, with their offerings for the dead. The bodies were borne after these, accompanied by a number of men, with guns, and drums, and other rude instruments, capable of making wild and discordant sounds. A crowd of some hundreds followed after, of male and female, old and young, making a dismal howling noise. Before the men reached the village we had left, and when about opposite the Devil House, they suddenly turned round, and, leaving the females with the offerings, ran back like maniacs to the house out of which the dead had been brought; there they remained but a short time. Great lamentation was made, and howlings, and guns were fired off; and, without charging any with the death of the deceased, they went off again in a similar manner towards the place of deposit for the dead. My mind was much relieved when I saw this; for much I feared witchcraft would be charged upon some unhappy being, and that the poisonous sarswood would be administered in the form of red water, to take away another victim to superstition from the earth.

Arriving at the beach, under the residence of Governor Russwurm, the multitude halted, and the dead bodies were conveyed to an island, a few hundred yards from the shore, by the men who carried them, and one or two others. The great body of the people returned to the village, but those who had carried offerings, with the wife of the headman, remained until the bodies were thrown into the thicket, when they repaired, in orderly and solemn procession, to the house of wailing. No hole was dug in the sand to receive the bodies of the dead, nor was the underwood cleared away to allow the piece of

canoe to fit close to the surface. It was merely turned up upon the bodies, and left sufficiently open, I was told, to allow vultures, and crabs, and insects to prey upon the putrefying flesh. I beheld one of the canoes with its bottom up, and would have gone over to examine this African golgotha had I not perceived that the Americans were excessively afraid of giving offence to the natives by noticing too closely their practices and superstitions.

When the south wind blows over this receptacle of the unburied dead, the governor has, about the third day after a corpse has been deposited there, to shut up his windows on the side of his house adjacent to the island, to avoid as much as possible the tainted effluvia borne across the narrow strait which separates his residence from the islet of putrefaction and of whitened bones. Strange, indeed, it appeared to me, that by reasoning, or a recompense, the natives were not brought to follow at least the common practice of their tribe, and bury their dead out of their sight.

At this place there is a Baptist minister, with a church of twenty-four members. There is also a Presbyterian minister, who labours chiefly among the natives; and another, about ten miles distant, at a place called Fish Town. These seem to be excellent men, and, with their amiable partners, labour devotedly, chiefly among the young. There are two Episcopalians at Mount Vaughan, three miles distant; another at Cavally, nine miles from the Cape; and another, who was absent at the time of our visit; and two coloured preachers, who labour in connexion with the Methodists. A printing press is at work, several schools are in operation, and considerable progress has been made in the translating of books into the Grebo, or native tongue.

Our time at Cape Palmas was only about five hours. A heavy shower of rain prevented us for some time from leaving the house of our kind Christian friends, so that but a small part of what is going on there was seen by us; and having the company of the other dear brethren

around, the inquiries on their part were numerous, and those we wished to put of a description which could not be fully answered in so limited a time. The information obtained was, however, considerable; but I leave it for the present, to speak more particularly of the destitute natives along the coast which we have passed.

The state of those natives who for some hundreds of years have been visited by Europeans, is dark as Egyptian night. Their bodies are as naked as those of the New Zealand savage, as they paddle to the vessel in their light canoes. They climb the ship's side usually in this state of nudity; and before advancing to trade, tie a small piece of cloth about their loins. Nearly all have rings of some sort, as ornaments, and most have a fetish, in the form of a small horn, a tiger's tooth, something sewed up in a small piece of cloth, or a bag fastened to the hair behind the ear, or at the back of the head. To this they profess to trust for security from sickness, from drowning, from sharks, from accidents, and from death. Yet, negro-like, you can say what you please against their folly without offending them; and the old men, I believe, know very well that the tales respecting the Grand Devil are all fiction. Covetousness, I am sorry to say, appears to be a ruling passion in nearly all. While I have been obtaining from them a few words in their language, they have generally stopped short to ask for a present of rum, of tobacco, of cloth, a handkerchief, a razor, a pair of scissors, a little thread, a piece of soap, or any thing they supposed their importunity might obtain. And the ingenuity, the flattery, and the perseverance exercised has frequently filled me with sorrow and surprise.

Dec. 19, 1840.—We reached in safety Cape Coast Castle to-day. We have seen the Governor, and are now in the house of our Christian friends, Mr. and Mrs. Mycock, of the Wesleyan Society.

I must draw this letter to a hasty conclusion, as the *Governor McLean*, Captain Morelle, is expected to sail for England immediately.

We are indebted to an American work for the engraving of the Missionary Station at Cape Palmas, mentioned by Mr. Clarke in the preceding letter.

CONTINENT OF INDIA.

CALCUTTA.

THE following condensed summary of the events which have marked the history of our Indian Mission, during the year 1840, was received after that portion of the Annual Report of the Society was drawn up. Advantage has been taken of it to add a few facts, with which we were not previously acquainted; and we lose no time in presenting our readers with the entire document. It is supplied

by our indefatigable brother, Mr. Thomas, and bears date, Calcutta, Feb. 13th. Addressing Mr. Dyer, he says:—

My last was dated Jan. 16. I then hoped, and fully intended, to write by the government express, but found it utterly impossible to do so. Ten days after that letter was despatched, we were delighted to welcome to the shores of India our friends, Mr. and Mrs. Small. They entered the mission-house on the Sabbath-day, between two and three o'clock in the afternoon, and within half an hour after the letter was received, announcing their arrival in the river. They arrived in good health, and will, I trust, be long spared to India and the Mission. They have come in a very opportune time, and will immediately enter on a very important sphere of labour, in connexion with our esteemed brother Ellis, in Entally.

This is a department in which aid was urgently required, and one for which our new brother seems admirably fitted. He, with his estimable partner, is at present residing with me, but early next week will take up his abode with brother Ellis. It had been agreed that our friends should reside by themselves, near to the Entally Institution, but the health of Mrs. Ellis having again failed her in a very serious degree, and no alternative being left her but to return immediately to England for a season, a new arrangement became necessary. Mrs. Ellis and her children will accompany our dear brother Leslie, who has at length yielded to the wishes and advice of his friends, and, with his family, is now in Calcutta. They have not yet engaged their passage, but will probably sail in the *Walmer Castle*, on or about the 1st of March.

You will thus see how mercifully the Lord has timed the arrival of our friends. Much, very much, of mercy has he blended with all his judgments. Had Mrs. Ellis's health failed her a few months ago, as it now has, brother Ellis would probably have had to leave his post unoccupied; or, if he could have arranged for Mrs. E. to return without him, we should have had only wrecks of families. Yates a widower, myself a widower, Ellis would then have been in much the same state, Wenger single, Mrs. Penney and Mrs. Pearce widows. As it is, on Mrs. Ellis's leaving, out of our whole number, there will be but two couples, viz., Mr. and Mrs. Evans, and Mr. and Mrs. Small. I need not say how distressing such a state of things is, particularly in a country like this, and when each one has to discharge duties abundantly sufficient to fill the hands and hearts of two or three.

I have to acknowledge the receipt of your letter of Nov. 27; but, before noticing its contents, I must dispose of some other matters, and supply you with a brief notice of the state of the Mission for your next Report, as we have found it impracticable to get up a report. It is in hand, but when it will be ready for the press I cannot say. The Tabular Statement is in

type, and copies have been sent to most of the stations in order to have inaccuracies rectified and blanks filled up.

CALCUTTA.

Distribution of missionary strength.

Dr. Yates has, during the year, been constantly and actively engaged in the translations, aided in a very efficient manner, in Bengali, by our esteemed brother Wenger. Dr. Yates has also regularly preached once a week in English, and paid considerable attention to the native church since the death of our late brother, W. H. Pearce. He is now on his way to Benares and Allahabad, whither he has gone partly for the benefit of his health, but principally with a view to determine some practical questions in reference to the style in which the Hindui translations of the New Testament should be made. We expect him back about the middle or latter end of March.

I am, as you know, at the press, superintending its operations. I am happy to say it has been constantly in operation. A very large proportion of the works now in hand, or which have, during the past year, issued from the establishment, are intimately connected with the salvation of men, being the publications of the Calcutta Christian Tract and Book Society, and the Scriptures in various languages, as Sanskrit, Bengali, Hindustani, and Persian, printed on our own account.

Brother Ellis is most usefully occupied in superintending the Native Institution, and the Native Christian Institution, at Entally,—a department of labour of incalculable importance. In the Christian Institution there are about sixty youths, of whom several are training for the ministry. The Native Institution, or boys' school, contains between 200 and 300. Latterly a Hindustani class, for Mussulmen, has been formed, which bids fair to be of the greatest utility. It arose from the repeated and earnest entreaties, and, I may add, expostulations, of Mohammedan youths, who avowed their desire to be taught what Christianity is. The class is instructed by a converted Maulavi of great promise, and the Testament in English and Hindustani is daily read.

Brother Wenger is engaged in the important work of translation, for which he is admirably fitted, and also in superintending our village stations to the south, which, from their number and importance, require great and constant attention.

Brother Evans has charge of the Benevolent Institution, and has also undertaken the pastorate of the Lal Bazar church. His duties are exceedingly onerous, and he is indefatigable in their discharge; but I much fear he will sink under their weight. Mrs. E. is labouring with great assiduity in the female department. These

dear friends are an unspeakable acquisition to the Mission in Calcutta. May a gracious God long spare them, and mercifully grant them strength of constitution to go through the arduous duties which devolve upon them!

Brother Small will forthwith join brother Ellis in Entally, and take a part in his labours.

Mrs. Penney has the superintendence of our Native Female School, which, I regret to state, has been considerably reduced in number, there being only fifteen at present in the school. Until we can get more help from England, I fear we shall not be able to take any effectual steps to revive this school.

CHURCHES.

Circular Road.

The chapel has been enlarged, and made much more commodious than it formerly was; but the church has been called to drink deeply of the cup of affliction. Brother Tucker was scarcely settled over them, when he was taken ill, and laid aside from active labour, and, ultimately, compelled to leave the country, and return to his native land. Since he left, the pulpit has been supplied by one or another, either of our own number, or of our brethren of the London Missionary Society, or of the Kirk of Scotland. The additions, by baptism, during the year, have been eleven; the present number of members is seventy-eight.

Lal Bazar.

This church was again brought into circumstances of an afflictive character, owing to the ill health of Mrs. Bayne rendering it necessary that she and her husband (their late pastor) should return to Europe. It is now once more comfortably settled with a pastor, on whose labours, it is devoutly hoped, the blessing of God will rest. Nine persons were added to the church by baptism during the past year; and there are now five candidates for the like privilege.

Native Church, South Kalinga.

After the death of our late brother Pearce, the church requested that our native brother, Sujatali, might become their pastor. To this request we consented, but thought it desirable to place the whole under the supervision of Dr. Yates. The congregation keeps up, and, on the whole, things appear to be going on well. Three persons have been added to the church by baptism, and there are now eleven candidates. The church numbers forty members, and the average attendance on the Sabbath is seventy.

Native Church in Entally.

Several interesting additions have been made during the year; but I am unable just now to furnish particulars.

Preaching to the heathen.

This has been unremittingly attended to by

our good brother, C. C. Aratoon, aided by the native brethren Sujatali, and Ganganarani Sil, and by Mr. De Monte and Mr. W. Thomas, when in Calcutta. The attention of the people has been very encouraging, and though no instances of conversion have occurred, we have abundant evidence that much Scriptural knowledge is hereby diffused, and impressions favourable to the Gospel produced on numbers who attend.

OUT-STATIONS.

Haurah.

Here brother Morgan has laboured with great constancy; nor has he been without pleasing indications of the blessing of God attending his labours. He has baptized three converts, one of them an interesting young Brahmin, whose deportment affords our brother the highest satisfaction. The church consists of eighteen members.

The Village stations to the south

are all under the general superintendence of brother Wenger, aided by assistant missionaries and native preachers.

Narsingdarchok

and surrounding villages, where Mr. W. Thomas and three native preachers labour. The church consists of sixty-nine members, of whom ten were added by baptism during the year.

Lakhyantipur

and sub-stations, where Mr. De Monte labours, aided by four native brethren. Six persons were a short time ago added, by baptism, to the church, which now contains sixty-nine members.

Khari.

Two native preachers are employed here. Three have been baptized, and the church at present consists of forty-two members. The state of things at this, and some of the other stations, is by no means such as we could desire; but, considering the distance from Calcutta, and the utter impossibility of visits being paid to them, excepting at long intervals, we have much cause for thankfulness that things are not in a much worse state. Our greatest trouble in the village stations arises from the exceedingly reprehensible conduct of the missionaries connected with the Episcopal Missions. We shall, probably, find it necessary to make some things public, which will prove any thing but pleasing to those connected with the Establishment who desire the spread of genuine Christianity.

MUFASAL STATIONS.

Cutwa.

Here Mr. Carey resides. At present there is one native preacher, who labours under brother

Carey's direction. No addition has been made to the church during the year; and I am not aware of its present number.

Beerbhoom.

Brother Williamson and two native preachers have been diligently occupied in the Lord's work at this place. Their success in conversion has been small, but the church appears in a very healthy state. It consists of forty-five members, of whom one has been added by baptism during the year.

Monghyr.

Severe trials have been experienced here, blended with not a few mercies. Brother G. Parsons was early laid partially aside from active labours. This was followed by severe indisposition, and ultimately by death, which took place in Calcutta. This painful event had scarcely transpired, when the delightful announcement was made that his brother John had arrived, in company with Mr. and Mrs. Evans. He shortly after proceeded, accompanied by his wife and the estimable widow of his late brother, to Monghyr, to take up and prosecute those labours in which the deceased had taken so much delight. Mr. Leslie, in the mean time, had experienced a severe attack of the complaint from which he had often suffered during the last four or five years, and being assured by his medical attendants that a radical cure could not be hoped for without a return to Europe for a season, he, at length, consented to leave his station, and return to his native land. This he felt he could do without injury to his work, as, in addition to Mr. John Parsons, whose arrival has just been mentioned, the station had been further strengthened by the presence of Mr. Lawrence, who, a short time previously, had come to reside and labour in Monghyr. The church, which consists of forty-eight members, received an accession of six by baptism during the past year. Two native preachers are employed at this station.

Patna,

Where Mr. Beddy, aided by one native preacher, labours; no addition has been made to the church during the year. Its present number of members is thirteen.

Benares.

Mr. Smith, aided by one native preacher, has continued his valuable labours. The church, as also that at *Chunar*, likewise under Mr. Smith's care, has been exercised with various trials. The word, however, has not been without effect in bringing souls to Christ. Two persons have been added by baptism to the church in Benares, and one to that in *Chunar*, during the year. The former church consists of ten members, and the latter of eight, it having lost six by dismission during the year.

Allahabad.

Mr. Mackintosh, and one native preacher, have continued throughout the year to make known the way of life; nor have they been without tokens for good;—five persons having, during the past year, been added by baptism to the small church, which at present consists of seventeen members.

Agra.

This station was strengthened in the early part of the year by the arrival of Mr. and Mrs. Phillips, whose residence there, it is hoped, will long prove beneficial to many. The principal portion of Mr. Phillips's time has, of necessity, been devoted to the acquisition of the language of the people among whom, and for whom, he hopes hereafter to be more fully engaged in evangelical labours. In English preaching he has rendered considerable assistance to Mr. Williams, the pastor of the church there, and who, in addition to his efforts for the good of the people of his charge, has laboured with great devotedness in missionary efforts among the native community, both in Agra and its vicinity, and in distant places. To the church under his care, which now numbers fifty-one, five persons were added by baptism during the year.

Delhi.

Mr. Thompson, aided by one native preacher, has continued his important labours during the year; and been cheered by pleasing evidences that the efforts of former years were not in vain. One hopeful convert was recently baptized, and another is expected soon to make a similar profession. Mr. Thompson reports a most decided and delightful change in the conduct of numbers who once despised and opposed the Gospel, but who now listen to its message with manifest respect. May the divine Spirit soon turn that respect into admiration and love, so that the haughty Mohammedan and the superstitious Hindu may be led to trust in and obey, the Saviour, made known unto them! The little church at this place consists of fourteen members.

Jessore.

In this extensive district the work of the Lord has made pleasing progress. During the past year Mr. Parry, who is aided in his important labours by five native preachers, had the happiness of baptizing, and receiving into the church under his care, thirty-one native converts. The church at present contains ninety-nine members.

Barisal.

Mr. Bareiro and two native preachers are here engaged in making known the way of life. No addition has been made to the church since the date of the last report, but in their labours our brethren have met with much of a very encouraging character, and it is hoped an extensive

work of grace has commenced among some of those to whom the brethren have been engaged in making known the Gospel.

Dakha.

Messrs. Robinson and Leonard, who are aided by one East Indian and two native preachers, have continued their important labours amidst much of an exciting, and much of a distressing character. Generally, their message has been listened to with great attention, and an amazing desire to possess the word of God has been manifested by people of all ranks. And although many thousand Scriptures and tracts have been disposed of among the eager applicants, the demand for books has rather increased in intensity than otherwise. It has been ascertained that very many copies of the Testament and other portions of the word of God have been sent into distant parts of the country, so that by this means the word of God, like a stream of mercy, has been spread abroad and conveyed to very many who never heard, and never may hear, the missionary's voice. But, notwithstanding the eagerness of the people for books, and the readiness to hear the word of God generally shown, our brethren have not yet been cheered with any decided indications of a work of conversion among the people. They would, however, labour in hope. One person has been baptized and added to the church, which now consists of nineteen members.

Dinajpur and Sadamah!

Where Mr. Smylie and two native preachers labour. The accounts, on the whole, have been very encouraging; and there appeared indications among the people which seemed to justify the expectation of considerable accessions being, ere long, made to the churches in those places. We would yet hope that these expectations will not be disappointed, but for the present our brother and his flock are called to endure a fiery trial. On the night of the 15th of January, the village of Sadamah!, where a considerable number of native Christians and their relatives reside, was attacked by a band of assassins, who wounded many of the people, murdered the native preacher, and sought the life of the missionary, who mercifully escaped their pursuit. The object of the party appears to have been to murder Mr. Smylie and the native preacher. Several persons, believed to have been engaged in this affair, have been apprehended, and the case is now under investigation; what the result may be time must develop. The assassins are supposed to belong to a party formerly engaged in issuing base coin, and in other iniquitous practices, to which a stop was put through the exertions of the missionary. This event, though exceedingly distressing at present, we would fain hope will be overruled for the furtherance of the cause it was intended to destroy.

To the church in Dinajpur, three have been added by baptism; the number of members in

this church is eleven, and in that at Sadamah! twenty-two. There are seven candidates for baptism.

Chittagong.

This is the last station to be mentioned, that of Akyab, on the Aracan coast, having been given up to the American Baptist Mission, two of whose missionaries are now labouring in that vicinity. At Chittagong, Messrs. Johannes and Fink have continued their evangelical labours, which, however, have not been confined to that place, but extended to other places more or less distant. They have succeeded at length in completing a commodious place of worship, which appears to be well attended. One person was recently baptized, and others appear under a concern of mind. At this place, as well as at Dakha and several other stations, an astonishing desire to possess the word of God has manifested itself among the people, so much so as to render it difficult to supply the numerous applicants.

Biblical Translations.

In the important work of translating, printing, and circulating the word of God, considerable progress has been made; a brief statement of which will now be given.

In the Nineteenth Report of the Calcutta Auxiliary Baptist Missionary Society, the following works were mentioned as in the press, or the printing of which had been resolved upon:—

The New Testament in Sanskrit; the Gospels and Acts in Hindustani—two editions, one in the Arabic, the other in the Persian character; the New Testament, with extra copies of the Gospels and Acts, in the same language, small 12mo size; the Gospel of Matthew, in Hindui Kaithi character; the Psalms, the Proverbs, the Gospels and Acts, the book of Genesis, Exodus, to chapter xx., and the entire Bible, in Bengali: with the exception of the Gospel of Matthew in Hindui Kaithi character, which has been suspended for the present, the whole of the works mentioned have been either completed or are still in progress.

The following works have been completed:—

In Sanskrit.

The Testament complete . .	1000
Gospels and Acts	500
Gospel of Matthew, reprinted	2500
	— 4000

In Hindustani.

Gospel of John (Arabic) . .	4000
Acts of the Apostles . . .	4000
Gospels and Acts together . .	500
Matthew (Persian)	4000
Mark, ditto	4000
Luke, ditto	4000
New Testament, ditto, small 12mo	3000
Gospels and Acts	1000
	— 24,500

In Persian.

Matthew	3000
Mark	3000
Luke	3000
John	3000
Acts	3000
Gospels and Acts together .	1000
	<hr/> 16,000

In Bengali.

Genesis, to chap. xx. of Exod.	2500
Psalms	5000
Proverbs	5000
Matthew	10000
Mark	5000
Luke	13000
	<hr/> 40,500

Making a total of 85,000 books.

The printing of which has been completed during the period before named; which, added to those of former years, give a total of 174,400 volumes of the Sacred word printed on behalf of the Baptist Mission, the American and Foreign Bible Society, and the Bible Translation Society.

WORKS IN PROGRESS.

In Hindustani.

Gospel of John (Persian) .	4000
Luke and Acts together .	3000
Four Gospels and Acts .	1000
	<hr/> 8000

In Persian.

New Testament complete .	1000
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In Bengali.

John	15000
Acts	3000
Luke and Acts together .	3000
New Testament, 12mo. .	5000
Gospel and Acts	2500
Bible, Part I.—Gen. to Deut.	1000
Ditto, II.—Job to Esther	1000
Parts I and II together .	500
Part III.—Job to Sol. Song .	1000
Part IV.—Isaiah to Malachi	1000
Parts III and IV together .	500
Old Testament complete .	1000
Bible complete, 8vo . . .	2500
Ditto, 4to	500
	<hr/> 37,500

Making a total of 46,500

It has also been proposed to print an edition of the Prophecies of Isaiah and Daniel, in a form to match the books of Genesis, the Psalms, and Proverbs, already issued; the edition to consist of not less than 5000. A new edition of the New Testament in Hindustani is urgent-

ly required; and it is proposed to put the work to press shortly, should the means in our hands justify the measure,—the edition to consist of at least 2500 copies. If these items be added to the foregoing, the works in hand, or resolved on, will give an aggregate of 53,000 volumes.

Depository.

Besides large portions of the editions mentioned above, as having left the press, there have been received into the Depository about 6000 volumes of the sacred Scriptures, in various languages, but principally Hindui and Bengali, from the Serampore press. And from America there have been received 112 Bibles and 1093 Testaments in the English language, and six German Testaments.

Distribution.

Exclusive of 1000 copies of the Psalms handed over to the Committee of the Calcutta Bible Society, in repayment of a loan to that extent previously obtained, the entire number of Scriptures sent forth from the Depository, from the 1st of January, 1840, to the 31st of January of the present year, has been 51,732; which, added to those of the three preceding years, gives a total of 108,732 volumes, containing larger or smaller portions of the Scriptures; as Testaments, Psalters, the books of Genesis and the Proverbs, or single Gospels, sent forth from the stores of the Baptist Mission, during the past four years. This number appears large, and calls for devout gratitude to the God of all grace, who has, in his merciful providence, enabled his servants to accomplish this much. But, alas! what are these among the millions to be supplied? The communications from the missionary brethren at the several stations where the distributions have been carried on on the most liberal scale, are of the most interesting character; and, so far from indicating that the wants of the people have been supplied, call urgently for still larger grants. The distribution hitherto effected has only excited a desire in the native community for the possession of the word of God, which appears likely to increase from month to month, and from year to year, and to satisfy which will require the utmost devotion of the Christian church for a long time to come.

Funds.

It is with unfeigned pleasure the missionary brethren acknowledge the receipt of the fifth appropriation of the American and Foreign Bible Society, amounting to Company's rupees 10,250 : 9 : 4; less one-fifth, paid to the General Baptist missionaries, for printing the Scriptures in Orissa. This grant was not mentioned in the last Report, but the money was not realized until February, 1840. From friends in England, through the Baptist Missionary Society, 578*l.* 7*s.* 1*d.* have been received; and 5000 rupees, as a kind of first-fruits, from the Bible Translation Society, to be

expended in printing the New Testament in Bengali. From friends to the cause in this country, the sum of rupees 1266 : 13, in contributions; and rupees 225 : 3, by the sale of books, making a total of receipts of rupees 15,250 : 13 : 2; which, however, has fallen far short of the expenditure actually incurred; and in reference to which, as well as to those extensive works now passing through the press, the missionaries can only say, their trust is in God. In a humble dependence on him, they entered upon their work, and have thus far prosecuted it; and they would still look to him to raise them up friends and helpers either in this country, in England, or in America, who will

come forward to their assistance with that pecuniary support required for such undertakings. They commit their cause unto the God of the Bible, whose glory they desire to seek as the one great object in this and every other department of labour in which he is pleased to employ their unworthy agency. For the aid already received, and the success thus far granted, they would render unto him adoring thanks, while they feel, and would express, their gratitude to all who have in any way aided their operations.

Very truly yours,

J. THOMAS.

J A M A I C A.

KINGSTON.

UNDER date of Feb. 3, Mr. Tinson gives the following review of the state of the churches under his care :—

On a review of the past year, we have to sing of mercy as well as judgment. Our course has been a mingled scene of light and shade. We have had our trials, and we have had our seasons of hope and enjoyment. If the way we have been led has not been altogether through a paradise, neither has it been wholly in a wilderness. When afflictions abounded, alleviations and comforts abounded also. And the cause of Christ has prospered; the only object for which a missionary ought to live.

At this station there is every thing to encourage the heart of a Christian pastor. The church and congregation continue to increase, and the schools are delightfully prosperous. Mr. Rae is a most valuable helper.

We had a highly interesting missionary prayer-meeting here, the evening before last. Many came from a distance of three or four miles, and nearly filled the chapel, manifesting the deepest interest during the whole of the service.

There has been a larger addition of members to the church than during the previous year. These have been received, on a careful examination of character and Christian experience; while the baptism of others who are seeking church fellowship, has been delayed, that they may learn the way of salvation more perfectly.

One case has given me much concern, lest caution should be found to have exceeded Scriptural requirement, and thus produce discouragement instead of self-inspection and spiritual growth. The individual referred to, is the wife of a respectable young man, a carpenter. They have both been regular attendants for a long time, for they were both slaves on the same property. The husband has learned to read, and you never see him on the Sabbath without his hymn-book and Bible. He was baptized in December last, and his wife wished to be baptized with him; five times had she come for examination; not a single objection was made to her moral character, or general behaviour,

but her knowledge appeared deficient. Poor thing! she went away much distressed, and I have been distressed too. I know that after all the care that can be exercised, nominal professors will creep in; but I would rather that happen than be instrumental in breaking a reed, which the Spirit of God may have bruised.

Our increase in this church, during the year, by baptism, has been seventy-six. Five have been restored to the fellowship of the church, and seven received. We have been compelled to exclude five, for unholiness; three have withdrawn; and eleven have ceased their connexion with the church below, to join, we hope, the assembly of the redeemed in heaven. Total number of members, 549; inquirers, 378.

Our day, infant, and Sabbath-schools contain 245 children. Many of these are able to read the word of God. About fifty in the day-school are writing in copy books; and although another school was opened last month, not more than half a mile from ours, it has not lessened the number of our scholars; but we have had from ten to fifteen new ones, and others are wanting to come, but we have more already than we can find seats for. Oh, that the Lord would convert these dear children, and raise up from among them some who shall carry the Gospel to Africa!

Hanover-street church has been considerably enlarged, by the reception of many who had been previously baptized, but not in connexion with our mission. They had put themselves under the direction of some self-appointed teacher, who, it appears, possessed little of either ability or inclination to fill the office he had assumed. Their union with us was entirely of their own seeking. I should much prefer persons entering the church by baptism, after having been some time with us as probationers; it affords a better opportunity of knowing them. But, on examination, we did not feel at liberty to refuse the right hand of fellowship to these.

May the great and good Shepherd feed them, and cause them to lie down and rest; and may they go in and out, and find pasture! Fifty-one have been added by baptism; ninety-seven received; nine restored from their wanderings, having been first brought back, we trust, to Christ, the Shepherd and Bishop of their souls; twelve have gone the way of all the earth, whence they will not return; concerning several of whom it may be said, that they have gone to the grave in a full age, like as a shock of corn in its season. Three of the number had indeed borne the burden and heat of the day, having sustained a consistent profession for nearly fifty years; forty-five have been dismissed, most of them to form a church at Mount Atlas; eight have been excluded; and five have withdrawn. The total number of members is 774; inquirers, 342.

The school in connexion with Hanover-street church has been changed from a general school of boys and girls, to a school for girls only, with female teachers. Where this can be done, I think it desirable, but it cannot well be effected in the country, having neither agency nor means to meet the case. In Kingston there are many schools, and our boys could find instruction elsewhere; we have, therefore, made the trial, time must show the result; it promises well. Fifty-six children have entered, and more are to be sent. We have two respectable persons as teachers, a mother and daughter. The girls spend the morning in the usual school exercises, and the afternoon in needle-work. The future condition of this country will depend much on the education of our youth, and especially of the females.

At Mount Atlas we formed a church in October last, consisting mostly of members dismissed from Hanover-street church, with a few others, who reside in that neighbourhood, and five have

been added by baptism. The number of members is 51; inquirers, 63.

I am about to give up the oversight of this station to one of our deacons in town, by whom it has been chiefly supplied from the commencement. I hope to have the pleasure of assisting at his ordination over the church at Mount Atlas, before I leave the island. He is an industrious, hard-working man, about forty years of age. His father was rector of Port Royal many years ago, but he continued a slave till lately. During the apprenticeship, our late friend, Mr. Wooldridge, lent him money to purchase his freedom. He is a carpenter by trade, and doing well in his business, which he still intends to carry on.

We have commenced services at another station, nine miles from Kingston; and the people are purchasing land for a second, about sixteen miles from town. At this latter place we have members enough, within five or six miles, to form a good sized church at once; that is, according to my idea of the size of churches. I shall not mention these in our Tabular View, as they can hardly be said to be fairly established, and it would look like swelling the amount of one's efforts for show.

I hope to be well enough to visit the brethren at the Association, though it is a long journey, requiring nearly three days' hard travelling; but I am anxious to see my friends, and to give up my offices, as, also, to get some brother, if I can, to take charge of Hanover-street, and these new stations. We expect to leave in April or early in May. Should a missionary be sent from England, we shall make arrangements for him to stay in Kingston, should he desire to do so, even should one of the lately arrived come in the interim, unless the church should be determined to keep him.

THE following communications relate to the Annual Association of our Missionaries in this island, which was held at Falmouth in February. We add the usual Tabular Statement, as drawn up from the returns presented on that occasion.

From Mr. Abbott, dated St. Ann's Bay, March 2:—

MY DEAR SIR,—In compliance with the request of my brethren, I now send you a brief account of the Annual Meeting of our Association, which was held at Falmouth, on the 17th and several following days of last month.

All the brethren, except brethren Taylor, Whitehorne, and Reid, were present; and a spirit of harmony and love prevailed at all the public, private, and social meetings. Special prayer-meetings were held between six and seven o'clock in the morning of each day, for various objects; embracing the African mission, Theological Institution, churches in England, America,

and Jamaica, schools, widows, and orphans. A public missionary meeting, having special reference to Africa, was held during the Association. A sermon was preached by brother Oughton, on the moral influence of the Scriptures, and a circular letter was read by brother Phillippo, on the best means of promoting personal piety.

A tabular view of the churches and stations was prepared, and ordered to be printed in our "Herald," to secure its speedy transmission to yourself and our numerous friends in England. This, I trust, will reach you in time for your annual report.

On the subject of a Theological Institution and the African mission, a letter was prepared, addressed to the Committee, and signed by all the brethren present.

Letters were also written to our brethren Clarke and Prince, and others to their esteemed partners, assuring them of an interest in our sympathy and supplications at a throne of grace.

Our much-loved brother Tinson was requested seriously to consider the desirableness of his

visiting Africa for a season, with a few native converts from this island, should a temporary sojourn in England lead to the restoration of his health. This he agreed to do.

Brother Woolley was recommended to accept an invitation from the church at Gurney's Mount.

Brother Cornford was recommended to accept an invitation from the church at Rio Bueno.

From the brethren at the Association to the Committee :—

Falmouth, Jamaica, Feb. 24, 1841.

DEAR BRETHREN,—Being assembled in Association, we cannot allow the opportunity to pass without addressing you on the subject of the African mission.

The steps you have taken in commencing a mission to that benighted land, have, we assure you, given to us, and to the dear people of our charge, the most exalted pleasure. The greatest readiness has been manifested to assist in supporting and extending that mission; and had it not been for the effort just made towards liquidating the debt on the Society, we should have been enabled to send much larger contributions for that object. We feel confident, however, that as soon as farther aid be required, our congregations will most readily respond to the call.

In connexion with this subject, we would refer to the contemplated Institution for the education of young men for missionary and minis-

terial work. You are aware that the indisposition of our dear brother Tinson prevented the resolutions of the last Association being carried into effect. We rejoice, however, to hear of your willingness to send a Tutor for the Institution. We beg to inform you, that a committee has been appointed to rent or purchase premises in St. Ann's, without delay; and to request, most urgently, if a tutor has not already sailed, that he be sent as early as possible, as we have suitable and devoted men, ardently desiring to carry the Gospel to the land of their fathers, waiting to be prepared for the work.

Praying that you may be directed in your deliberations, and blessed in all your undertakings,

We remain,

Dear Brethren,

Yours sincerely and affectionately,

JOSHUA TINSON,

JAMES M. PHILLIPPO,

THOMAS BURCHELL,

WILLIAM KNIBB,

THOMAS F. ABBOTT,

WALTER DENDY,

JOHN KINGDON,

BENJAMIN B. DEXTER,

JOHN HUTCHINS,

DAVID DAY,

JOHN CLARK,

SAMUEL OUGHTON,

EBENEZER J. FRANCIES,

JOSEPH MERRICK,

HENRY J. DUTTON,

JOHN E. HENDERSON,

BENJAMIN MILLARD,

PHILIP H. CORNFORD,

EDWARD WOOLLEY,

JOHN MAY.

**TABULAR VIEW OF THE CHURCHES, STATIONS, &c., CONNECTED WITH
THE BAPTIST MISSION IN THE ISLAND OF JAMAICA.**

STATIONS. In what Parish and County situate.	MINISTERS.	Station commenced.	Church formed.	Increase for 1840.			Decrease for 1840.			No. of Members.	No. of Inquirers.	No. of Marriages.	
				Baptized.	Received.	Restored.	Died.	Dis- missed.	Excluded.				With- drawn.
COUNTY OF SURREY.													
Belle Castle, St. Thomas in the East	J. Kingdon.....	1831	1831	38	1	4	2	13	..	144	12	17	
Denmark Hill, ditto.....	Do.....	1835	1837	10	..	2	1	..	..	58	5	..
Kingston, East Queen-street.....	S. Oughton and	1816	1816	302	101	19	51	4	16	..	3724	2632	
Port Royal, Port Royal.....	G. Rouse.....	1822	1826	16	..	4	10	..	2	141	60	..	
Martyrdom, ditto.....	Do.....	1839	..	..	..	..	..	..	..	..	..	..
Stanley Hill, St. Andrew's.....	Do.....	1840	..	..	..	..	..	..	..	..	..	..
Mount Henrich, ditto.....	Do.....	1840	..	..	..	..	..	..	..	..	..	..
Kingston, Hanover-street.....	J. Tinson.....	1826	1826	51	97	9	12	45	8	774	342	..	
Yallahs, St. David's.....	Do.....	1830	1830	76	7	5	11	..	5	549	378	..	
Mount Atlas, St. Andrew's.....	Do.....	1838	1840	5	46	..	..	..	..	51	68	1
Mount Charles, ditto.....	W. Whitehorne.....	..	..	..	..	..	..	..	..	..	..	..
Brandon Hill, ditto.....	Do.....	..	..	..	..	..	..	..	..	..	..	..
Scott's Hall, St. Mary's.....	Do.....	..	..	..	..	..	..	..	..	..	..	..
Annotto Bay, St. George's.....	Vacant by the	..	..	..	..	..	..	..	..	..	..	..
Buff Bay, ditto.....	death of J. Barlow	..	..	..	..	..	..	..	..	..	..	..
COUNTY OF MIDDLESEX.													
St. Ann's Bay, St. Ann's.....	T. F. Abbott and	1829	1830	239	6	1	9	..	5	615	747	85	
Ocho Rios, ditto.....	B. Millard.....	1829	1830	53	2	1	4	..	2	307	459		
Coulart Grove, ditto.....	Do.....	1835	1838	97	6	1	..	..	3	257	140	..
Nichols' Mount, ditto.....	Do.....	1838	..	..	..	..	..	..	..	..	..	..
Stacey Ville, Clarendon.....	Do.....	1838	..	..	..	..	..	..	..	..	..	..
Brown's Town, St. Ann's.....	J. Clark.....	1830	1831	462	3	..	7	6	1	574	1020	66	
Sturge Town, ditto.....	Do.....	1839	..	..	..	..	..	..	..	..	..	..
Burton, ditto.....	Do.....	1838	..	..	..	..	..	..	..	..	..	..
Bethany, ditto.....	H. J. Dutton.....	1836	1839	128	3	..	..	34	1	165	360	22
Clarkson Ville, ditto.....	Do.....	1839	1840	140	41	..	..	..	..	181	260	16
Stepney, ditto.....	Do.....	1840	..	..	..	..	..	..	..	..	..	..
Mount Zion, Clarendon.....	Do.....	1839	..	..	..	..	..	..	..	..	..	..
Carlisle, ditto.....	Do.....	1841	..	..	..	..	..	..	..	..	..	..
Port Maria, St. Mary's.....	David Day.....	1826	1826	133	13	..	9	3	3	753	360	18	
Oranbessa, ditto.....	Do.....	1827	1829	199	1	2	3	4	7	511	275	20	
Dagnall's Vale, ditto.....	Do.....	1832	..	..	..	..	..	..	..	..	..	..
Spanish Town, St. Catherine's.....	J. M. Philippo	1819	1820	165	16	23	11	7	25	2550	500	..	
Passage Fort, ditto.....	and J. Hume.....	1821	..	64	..	..	..	..	..	..	400	..
Sligo Town, St. Thomas in the Vale	Do.....	1834	1838	68	8	..	2	3	5	566	300	..	
Sturge Town, St. Catherine's.....	Do.....	1837	..	..	..	..	..	..	..	..	200	..
Kitson Town, St. John's.....	Do.....	1835	..	..	..	..	..	..	..	..	300	..
Rock River, St. Thomas in the Vale	Do.....	1837	..	..	..	..	..	..	..	..	100	..
Dawkin's Caymanas, St. Catherine's	Do.....	1838	..	..	..	..	..	..	..	..	..	..
Clarkson Town, ditto.....	Do.....	1839	..	..	..	..	..	..	..	..	..	..
Vale Lionel, Manchester.....	Do.....	1840	..	..	..	..	..	..	..	..	..	..
Chantille, ditto.....	One expected.....	1840	..	..	..	..	..	..	..	..	..	50
Mandeville, ditto.....	Do.....	1840	..	..	..	..	..	..	..	..	..	..
Victoria Township, ditto.....	Do.....	1840	..	..	..	..	..	..	..	..	..	..
Marlton, ditto.....	Do.....	1840	..	..	..	..	..	..	..	..	..	..
Old Harbour, St. Dorothy's.....	H. C. Taylor.....	1824	1825	191	3	10	14	432	45	63	1129	156	61
New Lionel, Vere.....	Do.....	1839	1839	30	..	..	..	..	..	88	94	3
Hill Side, ditto.....	Do.....	1840	..	..	..	..	..	..	..	..	..	..
Mount Freedom, Clarendon.....	Do.....	1840	1840	166	375	..	6	..	..	524	..	19
Ebony Chapel, Vere.....	J. Reid.....	1829	1829	..	..	..	..	..	..	..	..	..
Four Paths, Clarendon.....	Do.....	1834	1834	..	..	..	..	..	..	..	..	..
Jericho, St. Thomas in the Vale.....	J. Clarke, and R.	1824	1834	88	15	61	19	2	70	1412	407	54	
Mount Hermon, ditto.....	and J. Merrick.....	1834	1834	74	9	16	6	..	19	446	..	12	
Lucky Valley, ditto.....	Do.....	1834	..	..	..	..	..	..	..	..	..	..
Guy's Hill, ditto.....	Do.....	1834	..	..	..	..	..	..	..	..	..	..
Springfield, St. John's.....	Do.....	1834	1834	81	9	10	2	4	12	221	..	16	
Smyrna, St. Ann's.....	Do.....	1834	1835	81	4	8	1	..	9	169	94	10	
COUNTY OF CORNWALL.													
Rio Bueno, Trelawny.....	P. H. Cornford.....	1829	1829	61	4	7	5	7	9	457	430	19	
Stewart Town, ditto.....	B. B. Dexter.....	1829	1829	139	3	3	4	15	10	649	528	49	
New Birmingham, ditto.....	Do.....	1838	1838	30	15	2	3	..	4	125	220	9	
Palmouth, ditto.....	W. Knibb.....	1827	1827	169	4	27	22	3	54	1643	630	89	
Refuge, ditto.....	Do.....	1831	1837	42	7	13	6	4	16	692	376	46	
Walsens, ditto.....	J. E. Henderson.....	1836	1837	49	11	..	2	3	12	424	300	12	
Montego Bay, St. James's.....	T. Churchill.....	1834	1834	247	7	27	37	17	43	3145	790	180	
Shortwood, ditto.....	Do.....	1830	..	..	..	..	..	..	..	..	..	..
Mount Carey, ditto.....	Do.....	1835	..	..	..	..	..	..	..	..	..	..
Bethel Hill, Westmoreland.....	Do.....	1836	..	..	..	..	..	..	..	..	..	..
Tottenham, St. James's.....	Do.....	1838	..	..	..	..	..	..	..	..	..	..
Bass Grove, ditto.....	Do.....	1840	..	..	..	..	..	..	..	..	..	..
Ryland's Vale, ditto.....	Do.....	1840	..	..	..	..	..	..	..	..	..	..
Ilackney, ditto.....	Do.....	1840	..	..	..	..	..	..	..	..	..	..
Wattford Hill, ditto.....	Do.....	1840	..	..	..	..	..	..	..	..	..	..
Salter's Hill, St. James's.....	W. Dendy and	1824	1825	181	16	50	23	4	71	1404	726	84	
Bethphra, ditto.....	T. Pichon.....	1835	1835	80	4	26	12	3	34	609	484	22	
Maldon, ditto.....	Do.....	1834	..	..	..	..	..	..	..	..	..	..
Bethsalem, St. Elizabeth's.....	J. May.....	1837	1840	86	1	..	..	..	..	87	132	..
Middle Quarters, ditto.....	Do.....	1840	..	21	..	..	..	..	..	21	60	8
Savanna-la-Mar, Westmoreland.....	J. Hutchins.....	1828	182	120	2	6	8	16	7	377	417	61	
Tuller's Field, ditto.....	Do.....	1827	1828	95	15	1	..	1	4	184	312	61	
Runyan's Mount, ditto.....	Do.....	1836	..	..	..	..	..	..	..	..	..	..
Shrewsbury, St. Elizabeth.....	Do.....	1840	..	..	..	..	..	..	..	..	..	..
Lucas, Hanover.....	E. J. Francis.....	1830	1830	207	..	2	10	2	2	835	520	25	
Green Island, ditto.....	Do.....	1831	1835	73	..	2	4	..	2	245	315	15	
Harney's Mount, ditto.....	E. J. Woolley.....	1829	1829	141	2	4	12	..	6	580	621	31	
Mount Moriah, ditto.....	E. J. Francis.....	..	..	..	..	..	..	..	..	..	..	..
Murch Town, ditto.....	Do.....	..	..	..	..	..	..	..	..	..	..	..
County of Cornwall.....	1741	91	170	153	75	274	181	11477	8978	760
County of Middlesex.....	2409	521	139	97	495	219	67	10788	6614	402
County of Surrey.....	498	262	48	87	49	48	8	5441	3492	94
Total.....	4648	864	352	337	619	541	256	27706	18984	1256

ARRIVAL OF MISSIONARIES.

Our dear friends, Mr. and Mrs. Tucker, with their infant child, arrived from Calcutta on the 10th inst., in the *Owen Glendower*. We regret to add that the health of Mr. Tucker does not appear to have improved on the voyage, and that he continues in a state of very great debility.

ACKNOWLEDGMENTS.

THE thanks of the Committee are presented to ladies at Broadmead, Bristol, for a box of useful articles and a package of books, for Dr. Yates, of Calcutta; to ladies at Ilford, for a box of useful articles, for Mr. J. E. Henderson; to ladies of Camberwell, and to Mrs. Anstie, of Devizes, for two cases of useful articles, for Mr. Kingdon.

A box has also been received from Long Buckby, and two paper parcels, from places unknown, for Mr. Capern; a small hamper of

magazines and haberdashery, from some place unknown, for Mr. Dutton; a paper parcel, from Miss S. Whittemore, of Brighton, for Mr. W. H. Pearce; a box for Mr. G. Pearce; a large case, directed to Mr. Phillippo, of which no advice has been received.

Mrs. Baylis wishes thankfully to acknowledge the receipt of a box of fancy and useful articles, from the young friends connected with Eagle-street church.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the Month of March, 1841.

SUMS RECEIVED AT
FEN-COURT.

Subscriptions.

	£	s.	d.
Crowe, Rev. W.	1	0	0
Dyer, Rev. John, and Family	3	3	0
Hislop, Mrs.	1	1	0
Huntley, Miss	1	1	0
Nelham, Mrs.	0	10	6
Roe, Mr. F.	2	0	0
Saunders, Mrs.	1	1	0

Donations.

E. T.	1	1	0
M. E.	5	0	0
Anonymous, for <i>Africa</i>	5	0	0
Cave, Mr., Camberwell, for <i>debt</i>	1	0	0
Dornford, Mr. T., by Mr. Low	2	2	0
Friend, a, Kennington..	0	10	0
Huntley, Miss, for <i>Af- rica</i>	2	0	0
Rawlings, Miss, Friends by, for Orphan school at <i>Monghyr</i>	16	0	0
Sims, Miss, Walworth, collected by	0	7	6
Smith, Ebenezer, Esq., "Teetotalism," Ross...	1	1	0
Watson, the Misses, Miss. box, for <i>Africa</i>	0	11	6
Wilson, Mrs. B.	30	0	0

Legacies.

Miss Derner, late of Tottenham	100	0	0
Miss Barnes (balance)	8	15	0

LONDON AUXILIARIES.

£ s. d.

John-street chapel, for <i>Africa</i>	81	7	10
Spencer-place	12	10	6
Salter's-hall	31	5	8
Hackney	61	12	1
Ditto, for <i>Female edu- cation</i>	3	0	0
Devonshire-square	23	16	0
Keppel-street	7	7	7
Tottenham	34	3	4
Stepney College	10	0	0
New Park-street	23	14	1
Ditto, for <i>Female edu- cation</i>	3	12	8
South London Aux.— Camberwell	116	16	0

COUNTY AUXILIARIES.

Bedfordshire.

Luton, Union Chapel, (moiety)	37	3	0
Amphill and Maulden	10	0	0

Berkshire.

Newbury	24	5	0
Wokingham	29	15	8

Buckinghamshire.

Colnbrook	4	10	0
Beaconsfield, for <i>debt</i> ...	1	0	0
Aylesbury	1	5	0
Olney	8	17	0
Haddenham, Mr. W. Cox	1	1	0

Cambridgeshire.

£ s. d.

Harston, collected by Miss Foster	4	11	0
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Devonshire.

Chudleigh	26	13	6
Devonport	6	0	0
Plymouth (balance)	28	7	3
Stonehouse	1	0	0
Tiverton	8	0	4

Dorsetshire.

Weymouth	10	11	1
Wimborne	3	11	3

Essex.

Earl's Colne	6	0	0
Sible Hedingham	4	0	0
Sampford, Old	8	2	6
Langley	2	1	0
Sudbury	5	0	0
Thorpe and Great Oak- ley	10	14	5
Coggeshall	2	11	6
Halstead	21	3	6
Braintree	18	7	0
Waltham Abbey	15	3	6
Rayleigh	11	11	0
Burnham and Tilling- ham	10	2	0
Harlow	42	9	0
Loughton	13	2	0
Chadwell-heath Sunday school	0	12	10
Ilford, Turret-place	10	1	10
Colchester	16	6	5

<i>Hampshire.</i>			<i>Northumberland.</i>			£ s. d.		
Portsea	30	18 10	Newcastle	16	14 9	Uckfield.....	11	2 5
Ditto, for <i>Africa</i>	3	3 0	Ditto, for <i>translations</i>	3	13 6	Wivelsfield.....	1	0 8
Ditto, for <i>translations</i>	0	10 6	Mr. T. Angus (additional subscription).....	1	0 0	Worthing	6	19 2
Beaulieu	22	2 0	<i>Oxfordshire.</i>			195 19 8		
Southampton	35	0 0	Abingdon	38	13 3	Previously acknowledged & expenses	160	18 8
Sway and Beaulieu rails	6	0 0	Ditto, for <i>Africa</i>	48	12 6		35	1 0
Emsworth	0	12 4	Ditto, for additional Missionaries to <i>Jamaica</i>	10	0 0	<i>Warwickshire.</i>		
<i>Hertfordshire.</i>			Ditto, for <i>translations</i>	11	5 6	Birmingham Auxiliary—	92	17 8
Bishop's Stortford.....	8	18 4	Ditto, for <i>Female education</i>	8	0 0	Birmingham.....	137	2 5
Watford, for <i>Africa</i>	27	4 6	Arlington	5	4 6	Cannon-street.....	101	17 11
Ditto, collected by Miss Beely, for <i>Entally</i>	1	0 0	Bampton	6	1 0	Bond-street	31	0 11
Boxmoor	18	16 7	Bourton-on-the-water	17	9 6	Mount Zion	4	4 5
Ditto, for <i>translations</i>	1	1 0	Burford	6	10 0	New-Hall street	77	11 3
<i>Huntingdonshire.</i>			Chadlington	1	0 0	Coventry	6	11 1
County Auxiliary	187	1 3	Chipping Norton.....	14	9 10	Bridgnorth.....	21	19 10
Stilton, collected by Miss Broad	1	10 0	Cirencester	15	4 5	Cradley	2	16 0
<i>Kent.</i>			Fairford	5	0 1	Darkhouse	29	17 7
East Kent Auxiliary ...	10	14 11	Farringdon	7	10 0	Dudley	23	13 7
Maidstone, Ladies' Association	6	10 2	Guiting	13	13 1	Netherton	2	12 5
Ramsgate	44	10 10	Hooknorton	11	19 5	Providence Chapel	3	3 11
Woolwich	44	8 6	Lechlade	2	10 0	Summerhill	1	0 0
Margate	17	16 4	Oxford	70	9 7	Walsall	12	12 4
Ashford	10	2 10	Ditto, for <i>Africa</i>	17	13 0	Wednesbury	1	14 6
Folkestone, Mill Bay...	7	14 6	Stow	2	0 0	West Bromwich	36	19 8
Brabourne.....	2	15 0	Woodstock	11	10 0	Willenhall.....	8	10 0
<i>Lancashire.</i>			Previously acknowledged & expenses	303	15 8	For additional missionaries to <i>Jamaica</i>	159	2 8
Liverpool, on account of 1841	70	0 0		20	16 4	For ditto to <i>India</i>	7	0 0
Ditto, Sacramental collection, by Rev. C. M. Birrell, for <i>Widows and Orphans' Fund</i> ...	10	0 0	<i>Shropshire.</i>			Previously acknowledged & expenses	617	16 6
Bacup, Irwell-terrace...	7	15 0	Oswestry	17	9 7		144	11 8
Ditto, for <i>schools</i>	1	1 0	Ditto, for <i>Africa</i>	1	12 0	<i>Yorkshire.</i>		
Manchester, by Mr. White	3	1 0	<i>Somersetshire.</i>			Sheffield.....	55	13 0
<i>Lincolnshire.</i>			Bath Auxiliary	25	0 0	Bailey, J., Esq.....	1	1 0
Lincoln	48	11 3	<i>Staffordshire.</i>			<i>NORTH WALES.</i>		
Waddington	3	3 0	Newcastle-under-Line..	0	15 0	Llanberis, &c.....	0	13 7
Market Rasen	3	15 5	<i>Suffolk.</i>			Amlwch.....	6	3 0
<i>Middlesex.</i>			Charsfield	2	18 4	<i>SCOTLAND.</i>		
Harrow, collected by Mrs. Kilby.....	1	2 0	Framsden	1	18 8	Aberdeen.....	3	0 0
Totteridge and Whetstone	6	4 3	Otley	8	5 0	Dunfermline, by Mrs. Inglis, for <i>debt</i>	3	0 0
Hammersmith	58	5 1	<i>Sussex.</i>			Edinburgh	11	15 0
<i>Northamptonshire.</i>			Brighton	50	5 4	Greenock, for <i>debt</i>	5	0 0
Kettering	13	17 0	Ditto, by Rev. W. Savory, for <i>debt</i>	5	0 0	Kirkaldy	4	10 0
Ditto, for <i>translations</i>	1	1 0	Battle.....	3	8 0	Montrose, for <i>Female education</i>	3	0 0
Clystone, for additional Missionaries to <i>Jamaica</i>	17	0 0	Ditto, by Mr. Sargent	3	0 0	Perth, ditto	4	0 0
			Chichester.....	4	1 0	Stirlingshire and vicinity Missionary Soc.	6	16 10
			Hailsham	10	1 0	<i>FOREIGN.</i>		
			Hastings	31	1 6	Falmouth, Jamaica, by Rev. W. Knibb, for <i>Africa</i>	100	0 0
			Horsham	7	15 6	Kingston, Jamaica, by Rev. S. Oughton.....	49	19 11
			Lewes.....	29	0 6			
			Midhurst	5	0 0			
			Newick	17	16 4			
			Rye.....	14	0 0			
			Shoreham	1	8 3			

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretaries, at the Mission-House, 6, Fen-court, Fenchurch-street, London; in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swain; in Dublin, by John Parkes, Esq., Camden-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Joshua Timson; and at New York, United States, by W. Colgate, Esq.

IRISH CHRONICLE.

MAY, 1841.

Walworth, March 5th, 1841.

MY DEAR FRIEND.—I am anxious to bring the account of my tour in Ireland last summer, to a close. I fear it gives you less information of the country than you anticipated; but in explanation, I may be permitted to say, I did not go to observe the civil condition of the people, nor the natural beauties of their land—nor was my errand sufficiently general to bring before me all that might have been gathered concerning their religious state,—my journey was for a specific purpose.

The route from Killarney to Cork lay mostly over a flat, and not a very fruitful country. In some parts of it attempts at mining on a small scale are made; and here and there a new-built village exhibited proofs of what the country might soon become under the hand of a well-directed industry. Cork, as you are aware, is a considerable city—its beautiful cove and harbour, capable of containing in safety all the navies of Europe, render it the place of principal trade between the south of Ireland, and the west of England; but here, as in other places, exporting is the principal business. The people who raise so largely of the necessaries or comforts of life for us, are too poor to receive much in return. Such are the benefits of high rents, and non-residency. People say the potato has been a great blessing to Ireland—and in some points of view it has; but I am very much inclined to think, its evils have counterbalanced, if not more, its good. With a soil so fertile, and means of trade so abundant, it cannot be supposed but that if the wants of the people were less easily met, supplies would readily be obtained, and the means taken to obtain them would vastly benefit the whole population. But I must not wander from the matter before me.

In this city, containing, perhaps, 120,000 inhabitants, there has been a Baptist church for more than 150 years. It was formerly a sort of mother church to several others in the south of Ireland; and, as may be seen in Ivimey's History of the Baptists, it maintained correspondence, at different times, on important matters, with the Baptists of this country. Irish religious, as well as domestic and civil tendencies are hereditary: so that the continuance of a Baptist church here, even under circumstances which one might have expected would extinguish it, may be easily accounted for. For a long time past the growth of

this little church has been impeded by two circumstances, in addition to the prevalence of Roman Catholicism around them. They have been oppressed by an endowment, left for the minister for the time being; and sentiments usually considered far from orthodox have prevailed. The Society has attempted in former years to create a connexion with them that might have advanced their interests; but one or other of these impediments has interfered with the attempt. Three years ago the friends solicited an interview with myself and my associate then in Ireland. They were anxious that measures should be taken in connexion with the Society to render the church more efficient. To our preliminary 'you must place your pulpit and your endowment also under the direction of the Society,' they readily consented, and a connexion was formed, I think, in perfectly good faith on both sides. Ever since that time we have supplied them with the ministry of the word; and as we had no notion of interfering with their right of electing their own minister, we sent them several supplies, and were prepared to send them more, but that they united in an earnest request that my dear friend Mr. Trestrail of Newport, Isle of Wight, would become their pastor. To this, mercifully, he was inclined to accede; and accordingly my visit to Cork was in connexion with his ordination there. We had a good deal of intercourse with the people; and I am not without hope that this step, under God, may greatly revive and contribute to the prosperity of the church. The chapel was greatly out of repair,—a wretched, cellar-like, neglected place: the people readily fell in with a plan of repairing and improving it, to which a small part of the endowment is sacrificed; but, as I am informed, the improvement has surpassed expectations; and, what is of infinitely greater moment, the church is being built up with spiritual stones. May it grow into a holy temple in the Lord!

Brother Trestrail's labours are extended to other parts of the city. He preaches and visits, lectures and expounds, in different places where he can gain access. A warm-hearted and active brother has settled since at the Independent chapel in the city; and together, they are studying to do good. It is as yet too early days to report success; but they have encouraging signs of it; and we cannot but bid them good speed in the name of the Lord.

In this city, for a considerable time, Mr. Michael Mullarky has been usefully employed in domiciliary visitation, and preaching at such out-stations as have been obtained. It was gratifying to find that he had not laboured in vain.

From Cork I proceeded by Middleton, Youghall, Cappoquin, Lismore, and Dungarvan, to Waterford. A great part of the ride, as to natural scenery, is beautiful; but it was a Catholic holiday; and though the season for gathering [the hay was, what is called among farmers, "catching," though the day was dry and warm, and the hay ready for carrying home, I did not see a score men at work in the fields for near ninety miles. All were crowding to the towns, and to the chapels in villages. Throngs in holiday clothes were met in every direction, doing honour to "our lady." The holiday was that which is marked in good church almanacs as "Assumption," vulgarly called, "our lady at harvest." The city of Waterford, when we arrived, was literally filled. As I passed with difficulty up one of the streets, and observed a large handsome building, "What place is this?" said I to my guide, a fine lad of fourteen years of age. With a face indicating considerable terror, and his hand laid on my arm to impose silence, he replied in a whisper, "It is a Roman Catholic place of worship." The building and the street were crowded. "Speak out," I said, "my boy," smiling at his mode of telling me. "O sir," said he, "pray be quiet. Do you know," still whispering, "twenty-five thousand of the inhabitants of this city are Catholics. We are obliged to be very careful." Was this the utterance of the suspicion in which there is unhappily too ready an indulgence? I met with many indications of a similar feeling; and I cannot help but remark, that if we would do good among the Catholics of Ireland, this suspicious temper must be checked. I often told our brethren so. It is not generous. The suspected man finds out the feeling with which he is regarded—of course he suspects in turn. Hence the mutual intercourse of Protestants and Catholics, instead of being frank-hearted, kindly, and softening, is distrustful, rigid, and hollow. With such a state of things good can scarcely be expected. Obvious, however, as this is, almost every word uttered against it, in whatever company, is met with the significant shake of the head, or the yet plainer intimation in words, "O sir, you don't know the Catholics." Be it so. I know human nature. I know a little of Christianity, and this knowledge makes me condemn as an insuperable bar to good, this unhappy feeling of jealousy and suspicion. To win a man over to the truth, I must treat him with open-hearted kindness.

Perhaps, did I know the Catholics better, my condemnation would only become more vehement.

In Waterford, brother Hardcastle is labouring, quietly indeed, but with encouraging tokens of good. His beautiful little meeting-house was pretty well filled on the 16th August, and the congregation very cheerfully gave me a collection for the Society. At Portlaw and Pilltown, pretty villages on and near the road to Clonmell, Mr. H. preaches in connexion with the brother from that town with encouraging indications of good.

Of Clonmell I cannot here say much. Were it not that the stations in connexion with the town, have yielded a measure of good which ought not to be deserted, I should almost be disposed to recommend the sale of the little property here, and the abandonment of the place. Brethren, however, urge the vast importance of maintaining the ground we have acquired, and, perhaps, they are right. At all events we must try a little longer.

You will expect an observation or two as to what the present religious circumstances of Ireland, in my judgment, call for. I wish I were better able to form a judgment; but I confess the condition of Ireland presents to the Christian, no less than to the politician, a problem which I cannot hope to solve. Still almost every man tries his hand upon it. I may, perhaps, without censure try mine.

It will be at once conceived that our labours should be conducted in the spirit of faith, and expectation that good will ensue. This spirit is essential to success in evangelical labours anywhere, you say, therefore there is nothing peculiar to Ireland in this suggestion. Truly there is not; but as to the Catholics of Ireland, this expectation almost never seems to take possession of the mind of those who nevertheless wish to see them brought to the knowledge of the truth. As I was standing in the pulpit of a crowded place in Ulster, about to preach, the minister came to me, and said, "Dear sir, if your Society have been instrumental in the conversion of any Roman Catholics, pray tell my people; for they have no idea such a thing is possible." This might be an extreme case, but too much of the feeling everywhere prevails. I remember conversing with an excellent lady in the south of Ireland, in 1837, since deceased. "Oh," she said, "you must not hope to do the Catholics good,—they will not listen to you." There is, I will allow, too much to awaken such an idea; but surely there is enough in the results of evangelical labour to prevent its gaining ascendancy. In one station which I visited, and where I found our brethren going on in

diligent and believing labours, there are at this moment indications that would put such a thought to shame. During the year seven persons have united with the church, the majority of whom were Roman Catholics; seven others are candidates for fellowship; and four or five others are on the list of the brethren, as hopefully inquiring after the truth, among whom, there is a similar proportion of Catholics. They do not truly yield to the power of truth in great numbers, or very easily: but who ever heard of ministers of the gospel being useful who desponded as to the success of their labours. The word is powerful—the spirit of grace is almighty—men must yield if God put forth his arm. Let it be expected, prayed for, and depended upon. He will “arise and plead his own cause.”

Moreover, well-furnished men must be sent to do the work of evangelists in Ireland. I trust you will understand me, as not at all reflecting on the brethren who labour there already, or upon the societies sending them,—that is not my business; but I could not help the feeling coming over me, that the “foolishness of preaching” has never yet been fairly tried. Many happily are trying it now. I should like to see it widely, faithfully, perseveringly tried in every direction. I must not be told of the labours of certain holy men, pertaining to a certain church in that country, which did some time since promise to cover the land with the ministration of the gospel: the question must not be asked, with what success? I will admit the piety, zeal, and diligence of many of these preachers—they are men whom all must admire; but still there was too much of the wildness of millenarianism in their instructions; they too greatly confined themselves to a party, and they pertained to a church, which an excellent protestant bishop of this country, not long since, described to one of my own friends as “a great nuisance and abomination.” So, at all events, it is regarded by the people of Ireland; no wonder, therefore, that by their means Catholics were not got at. Send men of heart to Ireland,—men of understanding, zealous, diligent, faithful men, who, though they shall never cultivate the spirit of controversy, shall yet, as to the controversies the truth may awaken, be armed at all points, cap-a-pie. Men, who shall be well read in catholic questions: let them go through the length and breadth of the land, preaching the great doctrine of the justification by Jesus Christ—the “*articulus stantis vel cadentis ecclesiæ*.” Men, who will go into a crowd, and, knowing nothing of the religious animosities that prevail, will regard those who compose it as sinners; and who, like missionaries among the heathen, will

proclaim Christ as the great Saviour. Men of tenderness and affection, in combination with everything that may thoroughly furnish the man of God for his work. I would not have any other means of doing good lessened. I would have them multiplied; but send the Irish a faithfully, powerfully preached gospel. God will bless it, and convert multitudes to himself.

I think, moreover, that ministers should be directed to occupy the principal towns as their chief stations. Time has been that smaller places have received the greatest measure of attention, and this was benevolent and truly Christian zeal; but the population of such places is found to be less accessible—they are more entirely Catholic—they are like a rural population in our own country. I would not have them neglected; but the very best means of furnishing to them religious instruction, would seem to me to be to supply it from the neighbouring towns. Apostles went to principal cities and preached Christ to the people. The existence usually in such places of a good number of Protestants, among whom a minister is received, affords an additional reason for taking this course as to Ireland. Societies may thus, under God's blessing, be formed, containing in them the principle and elements of life, permanence, and diffusion. Whereas, a small country station often expires with the life or removal of the occupant; and to these cities and large towns brethren should be sent, if possible, “two and two.”

One word as to the native dialect of the country. You are told that the use of it for religious instruction is comparatively unnecessary. Truly in a large part of Ireland it would not be understood; but in other places, and among thousands and tens of thousands of the people, little else is used in the ordinary intercourse of life and business. Of this almost every market and fair gave me evidence. The people understand English. I know they do; but what of that? They love the Irish; and ought they not to be addressed on their eternal concerns in sounds which fall musically on their ear, and awaken a chord of affectionate interest in their spirits. It is said that Scotch Highlanders, conversant with the Gaelic, may with little trouble become perfectly intelligible to the native Irish. If it be so, we must look for ministers among them. But I am becoming unconscionably prolix. Excuse me. I hope we shall long continue to work together for Ireland's good. May the God of heaven accept and render successful our humble labours.

I am, my dear friend,

Very truly yours,
SAMUEL GREEN.

March 1st, H. MULLENS writes :—

I am happy to inform you that I am by daily experience getting fresh proofs of the great desire of my Roman Catholic neighbours to hear the words of eternal life.

I could not in words express to you the friendly reception I receive from the poor people in my night visits. They request of me to read for them. Many of them who practised card-playing, &c. are now learning to read and write. The tracts which you gave me are widely circulated. These, I lend about weekly; and the people take much delight in their perusal. If you could give me a half-dozen of Testaments I would feel thankful. I am, thank God, free at present from opposition, which I had not been accustomed to these many years past. I trust and hope the Lord will enable me, by his grace, to persevere in his work.

Under date Dec. 28, JOHN MONAGHAN writes to the secretary :—

I feel happy to inform you that the divine blessing still continues to accompany the reading of the Holy Scriptures in this part of the country. The Roman Catholics, with whom I converse, are generally disposed to hear the word of God read to them and their families; and I am fully persuaded, that in proportion as this happy change continues, envy, prejudice, and superstition will daily give way to the glorious light of the gospel.

Since my last I have been favoured with about 148 interesting opportunities of stating the gospel from portions of the divine word, read to families in their own cabins; from many of whom I received most grateful thanks for the glad tidings brought to their ears. I have been also favoured in the distribution of two Bibles, two Testaments, and about fifty-eight tracts, since my last, most of which have been given to Roman Catholics; and, so far as I can learn, have been read with considerable interest. This, I am persuaded, affords cause for rejoicing that divine knowledge is spreading in this once benighted part of our country; and may, in God's appointed time, bring forth fruit to the praise and glory of his holy name.

PATRICK GUNNING writes :—

Feb. 16, I visited an old acquaintance of mine about eight miles' distance from this. After we had conversed for some time on religious subjects, he said, if I had no objection, that he would call in some of his Roman Catholic neighbours, as he knew there were some of them who were anxious to hear the word of God read in their native language. I told him that nothing would please me better. He went out and brought

in about seventeen in number. I read the second chapter of the epistle to the Ephesians; but when I came to the thirteenth verse, "But now, in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ," one of them broke silence, and said, "God be merciful to me a sinner!" with tears in his eyes, he added, "What shall we do if the world be lost, except those that believe the gospel? Until of late there was no such word as the gospel among us." I directed his attention again to the words in the text. "I often heard," says he, "that God is a merciful God, and no respecter of persons. Consistently with his mercy and goodness, will he condemn those for not knowing and believing what they never heard?" I must confess that I was struck with terror at his argument. I told him that God, the great disposer, was the sovereign judge alone; he casts the proud to earth, the humble to enthrone. I read various other portions of the word of life. I stopped there that night, and we had many interesting conversations, until about eleven o'clock. Great attention was paid; and they expressed an anxious desire to hear me again as soon as possible. Before they departed I introduced a few words of prayer,—they all knelt down, save five, and they were uncovered. One of them said, after I arose from my knees, "Sir, I wish I could learn that prayer." I then informed him that I never committed it to memory out of a book, nor from the mouth of man. I then told him that the Holy Spirit was the best of all teachers. I also showed him that God has promised his Holy Spirit to them that ask it. He was seemingly much surprised; and expressed great thankfulness for what he heard. I directed his attention to the fourth chapter of the epistle to the Philippians, and spoke for a considerable time to him from the sixth verse. They were all seemingly very thankful that I was directed to come that way.

Under date Dec. 19th, THOMAS COOKE writes :—

I hope I have been profitably engaged throughout this month, in reading the scriptures, and in distributing religious tracts among my poor neighbours; and, I trust, not without success. This simple plan of instruction is every day becoming more acceptable to the people; for many of them, who have not clothing to enable them to attend at public places of worship, are greatly benefited through these means. They are often forced to exclaim, "God bless you for bringing us such messages of mercy, without which we would have to remain ignorant of Christ, and his love to perishing sinners." On one of these occasions, when I was reading the word of God

to a family in this neighbourhood, after singing that delightful hymn in Rippon's Selection,—

"Jesus, I love thy charming name,"

and praying with them that the Lord might bless them, a young man, who was worshipping with us, expressed the pleasure he felt on the occasion, by saying, "Some

time ago, I delighted in mingling with the men of the world in their pursuits; but I thank God 'that where sin once abounded, grace does now much more abound;' and that I can with the utmost composure cast in my lot among the despised followers of Jesus. I am," said he, "persuaded that nothing but the great power of God could effect such a change in me."

CONTRIBUTIONS.

By Mr. Dyer.—Bacup.....	4	5	6
Miss Huntley, Bow	1	0	0
Mr. Greatrex, Hetton.....	1	0	0
E. T. proportion of daily consecration to religious purposes	1	1	0
Ashford, by Mr. Parnell.....	1	9	6
Bewdley, by Rev. G. Brookes	1	12	0
F. S.	0	10	0
Castle Foregate, Shrewsbury, by Rev. W. Hawkins.....	1	11	6
	12	9	6

Birmingham, by Rev. S. Davis:—

W. and F. Room	1	1	0
Rev. Dr. Hoby	1	1	0
Mr. B. Lepard	2	0	0
Mr. W. Chance	1	1	0
Mr. Ryley	0	5	0
Rev. Thomas Morgan	0	10	0
Mr. Tipping	1	1	0
Mr. Caleb Lawden	1	1	0
Mr. Livett	1	0	0
Mr. Butler	0	10	0
Mr. Lowe	0	10	9
J. and J. Room	1	0	0
Mrs. Hadley, Handsworth ..	0	10	0
Mr. Isaac Hadley	0	10	0
Mr. Wm. Hadley.....	0	5	0
Mr. Davis.....	0	5	0
Mr. Chirm	0	10	0
Coll. at Rev. T. Morgan's ..	8	12	9
Sunday schools at ditto ..	0	18	0
Coll. at Rev. T. Swan's ..	12	17	3
Mr. Court	0	10	0
Mr. Perry	0	10	0
Mr. Wilcox	0	5	0
Mr. Jenkins	1	0	0
Mr. Forbes	0	7	6
Mr. Thomas Showell	0	5	0
Mr. Walters	0	2	6
Mr. Chas. Sturge	1	0	0
Rev. Thos. Swan	0	10	0
W. and J. Middlemore ..	1	1	0
Mr. Thos. Beilby	1	0	0
Mr. J. W. Showell	0	5	0
Mrs. Showell, sen.	0	10	0
Mr. W. Phillips	1	0	0
Stephenson and Son	0	10	0
Rev. J. Hooper	1	0	0
Mr. J. H. Hopkins	0	10	0
Mrs. Hopkins	0	10	0
Friend by ditto	0	10	0
Mr. J. N. Hopkins	1	1	0
Mr. Thomas	0	5	0
Mr. Wade	0	10	0
Mr. E. Sturge	0	10	0
Rev. Thos. Moseley	1	0	0
Mr. J. C. Woodhill.....	0	10	0

Mrs. Glover & Miss Mansfield	1	0	0
Mr. A. Lawden	0	10	0
Mrs. Lawden	0	5	0
Mr. Thos. Griffiths.....	1	0	0
Mr. John Wright	1	0	0
Mr. Beeseley	0	5	0
Mr. Jos. Hopkins.....	0	10	0
Rev. H. Smith	1	0	0
	56	0	0

Dudley.—Rev. W. Rogers	1	1	0
Mr. John Whitehouse.....	1	1	0
Mr. J. Wood	1	1	0
Mr. Blackwell	1	0	0
	4	3	0

Warrington.—Mr. T. Eskrigge	1	1	0
Mr. J. Crosfield	1	0	0
Mr. Hobson	0	5	0
Mr. J. Rylands	1	0	0
Miss Hayes.....	0	10	0
Mrs. Heath	0	5	0
Mr. Peacock, by Mrs. Eskrigge	0	10	0
Mr. Sharpe	0	10	2
	5	2	0

Liverpool.—Rev. Jas. Lister...	1	0	0
Mrs. Aspinall	1	1	0
Mr. J. Harrison	2	2	0
Mr. J. Coward	5	5	0
Mr. J. Cropper	1	0	0
Mr. E. Cropper	1	0	0
Mr. Rushton	2	2	0
A Friend	0	5	0
Mr. John Lyon	1	1	0
R. and R. Johnson	1	0	0
W. and G. Medley	1	0	0
Mr. John Jones	1	0	0
Coll. at Rev. C. M. Birrell's	4	13	16
Do. Rev. R. B. Lancaster's..	3	7	7
Mrs. King	1	0	0
Miss Ashcroft	0	10	0
Mr. H. Holmes	1	1	0
Mrs. Cook, Everton	0	10	0
Mr. J. Francom	0	10	6
Robt. Jones and Sons.....	2	2	
Miss Jones	1	1	0
Mr. J. Ridgway.....	1	1	0
Mr. J. Heyworth	2	0	0
Mr. L. Heyworth	2	0	0
Mr. S. M'Culloch	1	0	0
Mr. D. Paton	1	1	0
Mrs. E. Cearn	1	1	0
Mr. R. Houghton	2	0	0
Mr. Henton	0	10	0
Mr. Ellison	1	0	0
Mr. Eglington	0	10	0
Miss Eglington.....	0	5	0
Mr. D. Nicholson	0	10	0

Mr. G. P. Lyon	1	1	0
Mr. Wm. Hope	1	1	0
The Misses Hope	1	1	0
John Johnson and Son	2	0	0
Mr. T. Maynard	1	0	0
Miss Ferry	0	5	0
Mr. T. Blackburn	0	10	6
Mr. Palethorpe	0	5	0
The Misses Harvey	0	10	0
Mr. Lang	0	10	0
Mr. Peter Hope (2 years)	4	4	0
Lime St. penny-a-week Soc. by Mr. Howard	3	10	0
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	71	7	1

Chester.—Mr. W. Harling	1	0	0
Coventry.—Mr. R. Booth	1	1	0
M. and R. Franklin, 2 years	2	2	0
Misses Franklin's school	0	5	0
Mr. J. Cash	0	10	0
Mr. A. Atkins, 2 years	1	0	0
Mr. Jas. Newton	0	10	0
Mr. J. N.	0	10	0
Small sums	0	9	0
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	6	7	0

Haddenham, Bucks.—By Rev. P. Tyler	2	2	2
Subs. by Female Friends	0	12	7
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	2	14	9

Keppel Street Auxiliary, by S. Marshall, Esq. Mr. Heriot	0	10	6
Mr. Marshall	0	10	0
Juvenile Auxiliary	0	12	6
Subscriptions under 10s.	1	18	6
Ladies' Society	3	7	2
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	6	18	8

New Park St. Aux. by Rev. J. Angus.

New Park St. B. Irish School. Mrs. Arnold	0	5	0
Mr. D. Olney	0	10	6
Mrs. Payne	0	10	0
Mrs. Rippon	0	10	6
Mrs. Winsor	0	10	0
Mrs. Low	0	10	0
Miss Gaze	0	10	0
Mrs. Jones	0	10	6
Mr. Gould	0	10	6
Mr. Marlborough	0	10	6
Mrs. Marlborough	1	2	6
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	6	0	0
Boxes, a third	2	12	8
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	8	12	8

Ingham, Norfolk, by Mrs. Cooke.

Mr. J. Silcock	0	10	0
Mr. R. B. Silcock	0	10	0
Mrs. Barker	0	10	0
Mr. Slipper	0	10	0
A Friend	0	13	0
Mrs. S. Cooke and Son W.	1	0	0
Mrs. R. B. Silcock	0	4	0
Miss R. Silcock	0	4	0
Mrs. Cubitt	0	2	6
Mrs. Howes	0	2	6
Mrs. S. C. Cooke	0	2	6
Mrs. R. Cooke	0	2	6
Mrs. Slipper	0	2	6
Mrs. Oakley	0	2	6
Two Friends	0	4	6
Mrs.	0	2	6
Small sums	0	3	0
To the Debt of Society	0	5	0
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	5	1	0

Pershore, by Mrs. Risdon.—

Mr. Edmd. Andrews, 2 years	0	10	0
Mr. Jas. Andrews	0	10	0
Mrs. Robt. Andrews	0	5	0
Mrs. Saml. Andrews	0	2	6
Mr. Saml. Conn	0	2	6
Mr. Duffy	0	4	0
Mrs. Hudson	0	10	0

Mrs. Henry Hudson	0	10	0
Mrs. Perkins	0	5	0
Mr. Pearce	0	5	0
Mr. Pitcher	0	5	0
Mrs. Jas. Merrell	0	5	0
Mrs. Morgan	0	5	0
Mrs. Risdon	0	10	0
Sarah Simon	0	2	6
Esther Saunders	0	2	6
Mr. Warner	0	3	6
By Mrs. Hope.—Mrs. Brown	0	5	0
Mrs. Conn	0	5	0
Mrs. Hope	0	5	0
Mrs. Merrell	0	2	6
Mrs. Roberts	0	5	0
Mrs. Sherer	0	2	6
Mrs. Wagstaff	0	2	6
By C. Jones.—Mrs. Edgington	0	2	6
Mr. Gittus	0	2	6
Mr. Hooper	0	2	6
Chas. Jones	0	2	6
Mr. Ricketts	0	2	6
Small sums	0	3	0
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	7	1	6

Also 20 boys' pinafores, and 30 girls' frocks from Mrs. Risdon, and 3 pinafores, with 3 bags with books, from Miss E. Warner.

Biggleswade, by John Foster, Esq.

Mr. Foster, 2 years	4	4	0
Ditto (don.)	5	0	0
Mrs. J. K. Hall (2 years)	2	2	0
Ditto, (don.)	5	0	0
Mr. B. Foster, (do.)	1	1	0
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	17	7	0

Windsor:—

Rev. S. Lillycrop	0	10	0
Mrs. Lillycrop	0	5	0
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	0	15	0

Ireland.—Moate, &c. by Rev. W. Hamilton—

R. Adamson, Esq.	0	10	
J. Barlow, Esq.	0	5	0
W. C. Clibborn, Esq.	0	5	0
Mr. W. C. Clibborn, jun.	0	5	0
Mrs. English	0	2	6
E. Larkin, Esq.	0	5	0
Miss Ann Robinson	0	5	0
W. Russel, Esq.	0	5	0
W. Sproule, Esq.	0	10	0
Mr. R. Walker	0	2	6

Abbeyliex, &c. by Rev. T. Berry:—

Mr. Patt Dowling	0	5	0
Mr. Patt Doxey	0	5	0
Mr. John Dugdale	0	5	0
Mr. Robt. Frazer	0	10	0
Mrs. Fletcher	0	2	6
Rev. Sewil Hamilton	0	3	0
Mr. John Leigh	0	3	6
Rev. T. S. Monk	0	5	0
Rev. Richard Kennedy	0	5	0
Mr. Abel Mercier	0	2	6
Mr. Richard Meredith	0	2	6
Pitcairn, Lecut	0	2	6
Mr. Henry Pearson	0	2	6
Captain Ramsay	0	3	0
David Ryan, Esq.	0	5	0
James Shortt, Sen. Esq.	1	0	0
Mr. James Shortt, Jun.	0	5	0
Mrs. Smectenham	0	2	6
Hon. Mr. Wanderforde	5	0	0
Rev. W. Young	0	3	0
Friends under 2s. 6d.	0	19	6
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	10	12	0

By Rev. Isaac M'Carthy:—

Rahue.—Wm. Bagnall, Esq.	1	0	0
Mrs. Jane Bagnall, (dec.)	1	0	0
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Ferbane.—Jos. Leaman, Esq.	1	0	0
Abraham Bagnall, Esq.	0	10	0
Mrs. Grace Bagnall	0	10	0

Miss Grace Bagnall.....	0	2	6
Miss Jemima Bagnall.....	0	2	6
Mast. John Bagnall.....	0	2	6

Coolaney.—By Mr. Sharman:—

Armstrong, John, Esq.....	1	0	0
Armstrong, Mrs.	1	0	0
Crafton, M. Esq.....	1	1	0
Jackman, Sam. Esq.	1	1	0
Norris, B. Esq.....	1	0	0
O'Hara, C. K. Esq.....	3	0	0
Park, Lady.....	1	0	0
Park, Major.....	1	0	0
Rev. N. Shepherd	0	10	0
Miss Wood	1	0	0

Ballina, &c. by Mr. Bates:—

Mr. Caldwell.....	0	5	0
J. Pugh. Esq.	1	0	0
W. J. Stafford, Esq.....	1	0	0
Hon. Col. Wingfield.....	2	0	0
A Friend.....	0	5	0

20 9 6

Eagle-street Female Auxiliary, by Mrs. Ivimey—

Mr. Jennings	2	0	0
Mrs. Acworth	0	10	0
Mrs. Shoveller.....	0	10	6
Mrs. Marlborough.....	1	1	0
Mrs. Castle.....	0	7	6
Mr. Andrews.....	0	4	0
Mrs. Crassweller.....	0	6	0
Mrs. Merritt	0	5	0
Miss Coombes.....	0	6	0
Miss Bailey	0	5	0
Mrs. Cartwright.....	0	10	6
Mrs. Satchel	1	1	0
Mrs. Bagster.....	0	10	0
Miss Bagster.....	0	5	0

8 1 6

By Rev. Sam. Nicholson, Plymouth:—

Angus, Miss, 2 years	2	0	0
Mileham, Mrs. 2 years.....	2	0	0
Hearle, Mr.....	0	10	0
France, Mr.....	0	10	6
Ladies' Branch (one fourth). ..	5	17	10
Sums under 10s.	0	18	3

11 16 7

Less Expenses..

0 4 2

11 12 5

Walworth, Horsely-street—by Rev. John

Bates*

3 2 6

Shropshire—by the Secretary:—

Bridgnorth—Crowther, Mr.	1	0	0
Friend, by Mr. Payne.....	0	2	6
M'Michael, Mr. W.....	0	10	0
Payne, Rev. D.....	0	10	6
Sing, Mr. W.....	1	0	0
Sing, Mr. Josh.....	1	0	0
Sing, Mr. John.....	1	6	0
Sing, Miss.....	0	10	0

* The £15 6s. 6d. collected by Mr. Bates in London, and acknowledged in the last Chronicle is as follows:—

Mr. Beeby	1	0	0
Mrs. Waters.....	1	0	0
Mr. Dupree.....	1	0	0
Mrs. Goldsmith.....	1	0	0
Mr. Bastow.....	1	0	0
Mr. Balch	0	10	0
Mr. Cartwright.....	2	2	0
Mr. Shoveller.....	1	0	0
Mr. Broughton.....	1	0	0
Mr. Stock.....	2	0	0
Mr. Whiting.....	0	10	0
Mr. Melhuish.....	1	1	0
Mrs. Bult.....	1	1	0
Mr. Dunning.....	0	7	6
A Friend.....	0	10	0
A Friend.....	0	5	0

Shiffnall—Collection at Rev.

R. Jones's	4	15	0
Donnington Wood—Rev. W. Jones's	2	17	6
Wellington—Rev. M. Keay's ..	6	0	0
Whitchurch, R. Kennerley, Esq.....	10	0	0
Shrewsbury—Rev. W. Kent's ..	8	0	0
Oswestry—Rev. R. Clarke's ..	5	15	8
By Collectors.....	4	4	0
Mr. E. Roberts	1	0	0
Mr. Thomas Jones	0	5	0
Mr. Windsor (don.)	0	10	0

49 5 2

Collected at Harlow, by Miss Lodge... 8 12 5

Taunton—by Mr. T. Horsey:—

Mr. Blake Rice (subs.) ...	0	10	6
Mr. T. S. Eyre.....	0	10	6
A Friend.....	0	10	6
Mr. Thomas Horsey.....	0	10	6
Leyesley, Mr.....	0	5	0
Stevenson, Mr.....	1	1	0
Mr. Walter, Oldbury Lodge ..	0	10	6
Young, Mr. John	1	1	0

4 19 6

Woolwich:—

Mrs. Coombs	0	6	6
Mrs. Champion (3 qrs.) ..	0	4	6
Mr. G. Champion (3 qrs.) ..	0	3	3
Donations.....	0	2	6
Mrs. Freeman (3 qrs.)	0	4	6
Friends	2	15	0
Mr. Kirby	0	10	0
Mrs. Murray (3 qrs.)	0	3	3
Mrs. North (3 qrs.).....	0	3	3
Mr. Robson.....	0	8	0
Mrs. Sharp (3 qrs.).....	0	4	6
Mr. Tame	0	5	5
Mrs. Tame	0	5	5
Miss Titford (3 qrs.).....	0	3	3
Mrs. B. Wates	0	4	4
Mrs. Whale	0	4	4
Mr. G. Whale	0	4	4
Mr. Whiteman (3 qrs.)....	0	4	6
Mrs. Young	0	6	0
Mr. Strang.....	0	5	0

7 7 10

Mare-street, Hackney, by Miss S. Booth:—

Mrs. Williams	0	10	0
Mr. Dean	0	10	0
Mrs. Hoby.....	0	7	6
Miss Blight.....	0	5	0
Miss Blight.....	0	5	0
Miss Ireland.....	0	10	0
Miss Norton.....	0	5	0
Mrs. Waters.....	0	10	0
Mrs. Cotton.....	0	8	0
Miss Meen.....	0	4	0
Mr. Dupree.....	0	5	0
Miss Wardall.....	0	4	0
Mrs. Cox.....	0	7	0
Mrs. G. Davis.....	0	3	0
Miss Booth.....	0	3	0
Mrs. Martin	0	4	0

5 0 0

Rees, W. Esq. Haverfordwest.. 5 0 0

Kettering, by Mr. J. D. Gotch (in addition to £10 in October last)..... 3 0 0

Mrs. Nicholls, Collingham, by Rev G. Pope 1 0 0

Juvenile Association, Rev. D. Heugh's Congregation, Glasgow:—By Mr. W. B.

Hodge	2	19	6
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Portsea Auxiliary.

Meeting-House Alley (don.) ..	3	0	0
White's Row	1	15	4

4 15 4

Emsworth, Hants.—Mr. W. S. Baker.. 0 10 0

Harvey-lane, Leicester. Rev. J. P. Mursell: Collection, per C. B. Robinson	10	15	0
Burford. Oxon, by Mr. S. Jones:			
Mrs. Thos. Pinnel.....	0	10	0
Miss Pinnel	0	10	0
		1	0
Mr. R. Watson, Hammersmith (sub.) ..	0	10	0
Miss Ottridge, Ditto (don.)	20	0	0
Collected by ditto.....	5	0	0
Eagle-street Auxiliary, by Mr. Neale ...	23	0	0

Mr. W. Bugby (sub.)	0	10	6
Miss Fox.—A Legacy.—Exccutors, Messrs. Kerney and Smith.....	10	0	0

* Mr. Thomas, of Limerick, has been collecting in the north of Ireland and Dublin; but all the particulars have not come to hand. They shall be acknowledged when they do come. The Secretary has received from a friend by Mr. Cozens £5 for the purchase of Bibles and Testaments, and sundry donations to the Society's debt which have come to hand will be acknowledged with others in the Report, to be published about the 20th of May.

Subscriptions and Donations thankfully received by the Secretary, Rev. S. GREEN, 61, Queen's Row, Walworth; by the Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and the Rev. STEPHEN DAVIS, 92, St. John Street Road, Islington; C. BURLS, Esq., 19, Bridge Street, Blackfriars; SANDERS, 104, Great Russell Street, Bloomsbury; LADBROKE & Co., Bankers, Bank Buildings; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick Street, Edinburgh; the Rev. J. FORD, 8, Richmond Hill, Rathmines-road, Dublin; by the Rev. C. HARDCASTLE, Waterford; Rev. F. TRESTRAIL, Rock Grove Terrace, Strand Road, Cork; by Mr. J. HOPKINS, Cambridge Crescent, Birmingham; and by any Baptist Minister, in any of our principal towns.